

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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### THE TELEGRAPH AND PREACHER.

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63. Whoover receives this paper and is not a subscriber, may be a caured that some kind friend who is desirous that he may become a patron, has taken the pains to burnish us with his address, with a request that we should mail him a copy, which corfully do, hoping it will be the pleasure of the receiver to become a Those who have suffered their subscription to expire, may consider the receipt of this paper afterwards a solicitation for the continuance of their patronage, and their pecuniary support of our endeavors.

are Our cotemporaries of the Press who would like to have this paper sent to them are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to sond this paper to all journals which come to us with an occasional notice, marked,

This paper is not given to light reading, in the form of seductive and excitiz stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phonomena, and is the vehicle of new and earnest thoughts, respectfully uttored pro and con., on all subjects tending to instruct and clevate mankind. It unity district production of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall provail, and that practical rightcourness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most carnest and meet progressive thoughts of the age.

### This is a favorable time to Subscribe.

It has been our aim to furnish in this paper such reading as will instruct and elevate the reader, and tend to eradicate the evils which affilet mankind. We hope our course and efforts have secured some friends, whose sympathies with our endeavors will induce them to make some personal efforts, and to instigate some general action among the friends to extend our circulation and usefulness. We shall be happy to send specimen numbers of the Telegraph and Preaches to everybody whose address may be furnished to us, and we solicit friends everywhere to furnish us with the address of their neighbors, townsmen, and others, for this purpose. We have also circulars, which we shall be glad to send to everybody, as many as they will distribute in railroad cars, hotels, better rooms, manufactories, and distribute in Tailroad cars, hotels, betture rooms, manufactories, and among the people generally. Friends may do much good by handing one of these circulars to each of their neighbors. The Transmaruane Praceuts is conservated to the discovery, elaboration, and defense of truth and to the inauguration of equal rights and righteouslaws among men, irrespective of the frowns of popular error, and we rely on liberality, stern integrity, and zeal for truth and righteousness, to sustain this paper. Give as, kind friend, your patronage and hearty co-operation, and induce others to do likewise.

### SPEAKING AND WRITING MEDIUMS.

The following is Judge Edmonds' Ninth Letter to the New York

Sin: All the kinds of mediumship, except speaking and writing, are necessarily slow in the process of communicating thought, for the reason that they convey it either by symbols, or by spelling out words and sontences letter by letter. Hence it was, that as soon as the fact of spiritual intercourse was established, speaking and writing mediums began to be developed, that thought might be more rapidly conveyed.

This kind of mediumship, like all the others, is marked with a great variety of feature, and, like the others, is capable of improvement by proper cultivation. In this connection, I can speak only of the general characteristics, and chiefly of the mediumship after it has gone somewhat through the process

Those general characteristics are, that words and sentences are written or spoken, and thoughts uttered, which are not the product of either the mind or the will of the medium.

It is not always easy to ascertain that this is so. A medium is in your presence writing with case or speaking with fluency, and the natural inference is, that it is of his own mind that he is doing so, and the evidence must of necessity be strong to establish that it is otherwise. That evidence will, however, be furnished to any one who will patiently investigate to the end. I have endeavored to do so, and I will mention some of the prominent evidences to show that it is some other mind than the medium's that is at work.

- I. One is that of the medium's speaking in a language unknown to him, in which, however, he conveys distinct thought, and utters proper sentences, which are understood by those who are acquainted with the language.
- 2. Another is, that sometimes the medium knows, and sometimes he does not know, the thought he is thus uttering in a strange language, and that not at all at his option, or under his control.
- 3. The medium frequently refers to events, and relates incidents unknown to him, but recognized by others present at the time as the truth.
- 4. He not unfrequently speaks of events and incidents unknown alike to him, and to those present, but which are afterterward ascertained to be facts.
- 5. He prophecies events which are to happen, and which do happen, and that sometimes in regard to matters with which he has no connection, and of which he has no knowledge.
- 6. He often describes persons, gives names, and delineates characteristics, which are recognized by others as correct, but of which he is previously ignorant.
- 7. He utters thoughts in conflict with his own sentiments, which he does not receive, and which he repudiates.

the time of their utterance. Such is the case with all the trance-mediums. They do not know what they write or say; and I once had the services of a writing-medium who was not entranced, but who frequently wrote matters of which I know he is, even to this day, ignorant.

- 9. He displays knowledge of science and arts, which it is well known he does not himself possess, and uses words and technical terms, the meaning of which he does not know.
- 10. He delivers discourses, marked by close argument and profound thought, far beyond his capacity. I have, for instance, witnessed a little girl of some ten years old, a foundling, with scarcely a knowledge of her alphabet, discourse with gentlemen of advanced age, and of accomplished education, on topics, and in a manner that confounded them, realizing the account of Jesus, at twelve years old : " In the temple, sitting in the midst of the doctors, both hearing them, and asking them questions, and all that heard him were astonished at his understanding and answers."
- 11. And to add to it all, the medium is unable to do this at his pleasure, but only when under the influence of this unseen intelligence. I have often seen mediums try in vain to recall the power under circumstances when they had every inducement to success; and I have known the exhibition arrested midway, when the medium was mortified at the failure.

These and sundry other evidences which I have not now the space to enumerate, but which the candid investigator can readily observe for himself, will enable him to be certain that there are times and occasions when the medium is writing and speaking thoughts not his own, but flowing from a mind and a will outside of, and beyond himself.

This is no impossibility, though it may seem so to some. The power is recognized by the learned, independent of Spiritunlism. Wilkinson, in his treatise, "The Human Body, and its Connection with Man," speaks thus of it : "And so, too, if the soul or Spirit, or any other Spirit or influence, can make the imaginations or the thought-movements in the cerebral substances, these will seem as much our own thoughts as though no such influence had been exerted. But in both cases, be it remembered, there is an object out of the faculty excited, though, in the one case, the object is out of the organism externally; in the other case, out of it internally."

There are, however, some considerations affecting each of these kinds of mediumship.

I. As to Writing Mediumship: Sometimes the writing is merely mechanical, the arm of the medium being moved by some other aid than his; sometimes he is unconscious even that he is writing; sometimes he is aware that he is writing, but is unconscious of what letters or words he is forming, and sometimes he is conscious of all he is doing, but is aware of the extraneous impulse. Sometimes he writes by impression. 8. He writes and utters things of which he is ignorant at the thoughts being given to him, but the language used being

the real. Sometimes he is aware of each word as he wrong upo trette to the increasing stock of haman knowledge, and each Spirit community, and sometimes the landwriting of the communing Spirit which designated him in life, is closely imitated.

II. As to Apparate Endorsely. Here, top, torre in great that I can speak

extremes there is every concernable stade of condition.

I have known the mediums, when speaking, to have all consciousness suspended, so as not to see any object, or to hear them when only one of the senses would be suspended; as, for sense. I have seen them when failly conscious of all that was going on, and yet without the power of exercising any control in the full possession of consmousness and volition, and yet was uttering the thoughts of an intelligence not his own.

I deem the latter the most perfected species of mediumship—for the supremacy of one's own individuality is left unimpaired. The trance and semi-trance state is resorted to only because the medium is so undisciplined that unless his consciousce;s and volition are suspended, his own thoughts and will will color, interfere with, and sometimes interrupt, the manipulation. And I have observed that mediums, originally, and only in a state of trance, have gradually, as they have permitted themselves to be improved, been more and more in their normal condition when used

This, however, is comparatively rare, and requires an uncommon degree of mental culture and self-discipline. I do not know that I have ever yet seen a medium improved to the condition of which it seems to me they are yet capable

Under this state of things there is one serious difficulty, too often overlooked, namely, that the mind of the medium will affect the communication.

world. It is not, and can not be perfect, until man himselfthe channel through which it is necessarily made-is perfect.

In the mean time, however, amid all these discouragementsat times it does come pure and undefiled-there come to us. as of old, revelations of the greatest moment to man.

What they are, I shall have occasion briefly to relate in the next and last paper of the series. J W. Enwoyne

THE DOCTRINES AND DOINGS OF SPIRITS

The grand aim of Spirit teaching-of all divine revelation -is to awaken in and give the human Spirit, in the physical body, the consciousness and free use of its own unfolding powers. The human Spirit must, after all external aids and assistance—owe its best acquisitions and achievements to the free exercise of its own inherent energies and powers. Its best achievements and acquisitions must come from clear perceptions of its own nature, must be founded on its own original and essential capacities, which can not be traced to any teachings-must come from the storrings and aspirations of its own developing and unbounded energies after new truths. The claims of Spirit teaching upon intelligent men are not yet anderstood. The neglect with which it is generally tak is will holds among the ob-

is but is encounsely as of what is the sentence that he form | of morrowing the force of generous and benerolent purposes. Secretary he is conscious of the sentence, but is not aware of South-teaching does not always, however, every irresistible evides connection with what has gone before, or what is to fill which if there is trose to whom it is communicated, or to those to names he writes in his native language: seasons in a wise it is offered. It is not always areompanied with such foreign one military to him. Sometimes he writes in charact monthle evidence as to compel the human mind to embrace it, ters apparently commencing, and seemingly more - pot books and which leave no room, no possibility, for doubt and increand impere. The a while learning to write and sometimes in the Spurit-teaching does not indeed extort assent and well-timed hieroglyphia, which are inserpreted and under compel conviction. And how weak and foolish it is, to supstood. Sometimes the Commercial handwriting of the medium | pure that Spirit-teaching should be attended always with such is preserved throughout; at other times through the same strong proofs that no one could resist believing it. Where is medium, a different handwater is carefully preserved for the moral of spiritual track which comes to the human mind with such crespowering evidence? Where is the moral and spiritual truth which some minds have not doubted and denied? If men were to acknowledge and believe no phenomens but those which compel belief, and from which no one variety in the man Y- units, and it is only af general features could escape, then they must resign the foundation of all scieree, then they must give up and abandon the fundamental The principal difference in the klads being when the medium truth of the universe, the existence of God; for many have and principal ancested in the Lines being when the medium; truth of the universe, the existence of God; for many have the come will be given then. I have become so mentally paralyzed, blinded, and perverted, as to the people calling themselves Spiritualists. dear and reject this comes with

Spirit teaching does not admit of the tangible and all-cogent proofs and demonstrations of mathematics, precisely because any sound, or to feel any wound of the flesh. So I have seen its province is an infinitely higher one, that of mental and moral conviction, that of the Spirits' consciousness, intuitions, instance, to be mable to see, though hearing and feeling were, and perceptions. But on this very account: Spirit-teaching demands an entire freedom of thought and judgment, the most complete fairness and candor, the unsubduable love of the over their own organs; and I have seen when the medium was knowledge of truth. On this very account Spirit-teaching requires for its full reception and powerful communication a free and vigorous mind, and the most earnest and various use of the mental faculties. It is true that Spirit-teaching may, indeed, from and by the very brilliancy of its light, cause occasional inconvenience and much uneasiness to all earth-born theology-to all the erude, contradictory, and irreconcilable statements of human-made creeds, to all deficient philosophy. Still it is to Spirit-teaching that men must look for complete deliverance and protection from one of the greatest evils, from one of the deenest calamities which afflict multitudes of mankind in the physical state; the inability to perceive and believe in the actual disbelief of truth itself, which inability proceeds from the paralyzation of the Spirits' consciousness-from the diseased and delirious state of its intuitions and perceptions.

Spirit-teaching clearly demonstrates that there is a beautiful harmony existing between all human interests-between man's physical, intellectual, moral and spiritual interests; and that it is by giving them a wise proportionate attention that they all can be successfully secured. Man must not, therefore, Such has been the case with revelation in all ages of the confine his attention exclusively either to his physical or spiritual interests. The object of these remarks is to correct the disproportioned attention given, almost everywhere, to physical good-is to remove the erroneous views which make the accumulation of wealth the chief business of life, and the acquisition of physical comforts and gratifications the supreme good. Man was formed to act on matter, to triumph over it, to subject it to his various purposes; and the human mind undergoes progressive development by expressing itself in the beautiful designs and executions of the useful and ornamental arts-by expressing itself in various material structures, fabrics, and forms: while moderate labor is healthful and invigorating to the body, and gives a sweet relish, a suitable zest to repose. and to all the blessings of physical life. The teaching of our elder brethren in the progressed Spirit state of being, raises up our minds by the exhibition, gives us a hopeful respite from the depressing cares of physical life, and awakens in us the consciousness of our affinity with all that is pure, divine, and noble. It, in short, spiritualizes our nature, improves our best faculties, refines our best affections, and enables us to delight in the beauties and sublimities of the outward universe; while it binds us with new ties to universal being.

JOHN SCOTT. BELFAST, IRELAND.

### Temperature of the Earth.

ob. The opinion that the Interior of the earth is a mass of flame, is ob-founded chiefly on the existence of hot springs and volcanoes, and the fact that below fifty feet from the surface the temperature in the springs are the present of the fact that below fifty feet from the surface the temperature in the fact that below fifty feet from the surface the temperature in the fact that below fifty feet from the surface the temperature in the fact that below fifty feet from the surface the temperature in the fact that below fifty from the surface that the fact that below for the

SPIRITUAL LYCEUM AND CONFERENCE CHILD EVERY TURN'T EVEN G. IN CLIEBUS HALL PARTY

SEVENTY-THIRD SESSION On service The advance of a

Dr. GRAY read the following contribution from an analyшоия соглеврои**йся:** :

Dr. Grey: Se- Having attended the Conference on three w

stons and feeling interested in the subject under debate, I inches few communications which seems to have some bearing on that an for the purpose of gratifying any morbid appeties ther my lace in presence of a the time of their passage from each () been in presession of at the time of their passage from earth. (I their truthfulness there can be no doubt if the intellment s wint claims to be. They were received through raps, at a circle on posed of two, the medium and myself; the questions were rive in e, and the answers written down at the time; we have ting together for more than two years, twice or oftener every way.

The medium through whom they were received is a rentenna of in ting together for more than two years, twoe or oftens every well. The medium through whom they were received is a rendema of integrity, fiving in Philadelphia (where I also reside though I capet to spend the winter in New York); he does not at in which have a later and the internal I think you have some knowledge and some acquisitance with in but may not know him as a Spiritualist. If desired, I will at are time send more, as I have many on various si abjects, and if none I have little accommission with in Spirit-intercourse, my belief and knowledge I have gained trace my own mediumship, and also in the manner stated. Otherwall have remained skeptical on the subject. Yours

my physician when on carth and [Spirit of Dr. ontiques so; lived in Philadelphia.]

Q. Did you live on earth long enough to ripen! A I livel land

Q. Have you a material body now? A. Net what you and say as material

Q. I can not comprehend how you pass through our wals! A

Q. I can not comprehend how you pass through our wild! A. You could it you were clear of the body.

Q. If you were on earth would you pursue the same remained. The mode and manner of every individual is determined by the cubicus by which it is surrounded. Man is but a child of conditions. cast, as it were, in the mold that the proceeding generations had prepared; be came not of his own will, neither did be shape his own body. ld his own character; he is therefore a child of circumstance

Q. The medicine you prescribed for me was very unpleasant. And yet it is better than tobacco. I do not see the article? A There are many who had

it good

Q. You smoked, Dr. ——— ? A. I smoked too much. Q. How does that affect you now ? A. Every excess is £!! through

Q. Will you explain how? A. If you deface the external man, you fix a mark upon the soul which can not be obliterated. It may grow dim by the friction of time, but will still appear as a round of the past; however lofty the position, the record most appear in its

Q. If the excess is overcome before leaving the earth must the wound appear? A. The scar must mark the place of the wound as a monument of that which was.

Q. Do the insane always retain marks of insanity? A. The record can not be effaced, neither will it fade away; it is alike immortal, and

[From a Spirit who gave the name of Tom; had been 70 years in spirit life; lived in New York, and frequently at-

tended our circle.] Q. Have you no desire to rise into higher spheres! A. No; I

n happy here.
Q. What was your occupation on earth? A. I was what you call our day a loafer.

Q. Do you ever pray? A. No; we have plenty of praying Me-lodists here. We have Christians of all denominations. thodists here.

Q. Is it light where you are? A. No; we see by the light of ighter Spirits.
Q. Why do you visit us? A. I do not know; I was sent by high-

er Spirite Q. Have you a desire for liquor? A. When others drink I mjoy

; bring the whisky.
Q. Would you not like to receive more light? A. No; my mo-

her used to see by the light of the priest.

Q. Was she a Roman Catholic? A. She was.

Q. Do you see any Spirits present? A. No, only my fire ship.

Q. Do you see any opinits present A. No, only my me sammates; I can't see fine Spirits.
Q. Are you blind? A. No; I can only see the light.
Q. Can you see us? A. I can only see two lights.
Q. Can you tell me why our spirit friends do not respond to our call to night? A. Change the table; dark spirits only can communicate with this light. cate with this table.

cate with this table.

Q. Can you tell me the reason why? A. It is seemthing in the Spirit of the table—the use it has been put to.

Q. Can you tell me how I shall feel happier? A. Why don't you get married, and why don't you drink whisky?

Q. If I were to drink whisky, I should feel more unhappy a soit had lost its effect? A. You must keep drinking all the time; that's what killed me. I couldn't get enough.

[From a Spirit-friend of the medium.]

O. Why does the Skrift colline himself. Tow approach as I be

Q. Why does the Spirit calling himself Tom approach us! He says it does not agree with his constitution to speak truth. A. Seem who are confined near the earth sphere are always seeking to commu nicate with those on earth. I perceive no intentional evil in the sim ple mind who has so long crept in the dust of the earth. You were immediately relieved whon your grandmother was falsely represented and thereby received no injury; but, on the contrary, learned a useful reward to the condition of future life. You are always able

of the Spirit, and are not liable to de information of your datase

for poor consideration. I present harm more! A. He is one of the choras of the mass of heaves

the choics of the miss of heaves.

Q. Cur will Spirits cause our in the fiesh to our A saleded. A.

It is possible but not probable.

Q. Cur they injure ins. A. Not if you have Sport friends many you will not be likely to a stract will Spirits.

Q. Are there may with sit Spirit friends must them. A. He must be in creat powerly who has no Spirit cuoka.

Q. How can we assist Spirits on a low plane. A. In the same way that you can assist the low and degraded on the curth sphere, by kind words and sympathy.

Q. Do we not assist ourselves at the same time.

Q. Do we not assist ourselves at the same time! A You if you boly them on.
Q. What shall I say to Tom when he asks for whisky! A. Say

whatever you think best. Q. Shall I tell him to try to overcome that desire? A. Can you subdue hunger or thirst without gratifying the appetite for drink or

food?

Q. How will be overcome it? A. By the force of natural law

grow into a healthy condition.

Q. How can be grow into a healthy condition.

A. There appears to be in the consony of nature a provision for the restoration from wounds of every character, whether mental, moral, or physical. This statement is a superior of the control of the

wounds of every character, was their mental, mand, or present portision appears to be a primary drive in every department. Q. When the mental faculties are better developed, he will see the necessity of trying to subdue his appetite, will be not? A. That ap-pears to be a sound position to depend upon reason to deliver from nistake or lost position, as well as to guide in a legitimate course of

travel.

Q. Will not our ewl acts on earth at some time in future life lose Q. Will not our evaluates on earth at some time in future life lose their effects? A. Every act of your past and present experience must, of necessity, enter into and become a part of your future existence, as it becomes an elementary part of spirit existence; without such experience and knowledge the Spirit would only exist as an idiot the vitality of the Spirit is the product of its incarnation.
Q. Will the murderer or those guilty of great crimes ever coase to regret the course they pursued on earth? A. He will arrive at a state when, by reviewing the past, he will perceive the necessity of all, and also discover the beauty of the design and the wisdom of the outbor.

[Spirit of Mrs. \_\_\_\_.]
Q. A Spirit said she could find no rest; she could find neither heaten nor hell; why is it so? A. There are many who, while in the
flesh, are always in a state of unrest, and never cross to change their place of abode, and who feel as without a home; for such there appears to be no rest. They make and support within themselves a perpetual hell, which is the chief of their possessions, which they inherit from their earth habits, and hold as their right in their spirit anistence, and feel the same spirit of unrest and homolossuess as in their earth condition; for such there appears to be no rost in earth or

Q Have they not the power to change that feeling or condition? A. Every being is, in its nature, and every manifestation of that being is, the natural product and legitimate fruit of nature, in a particular form or condition : the current must flow in its own channel there is no rebellion in the kingdom of nature; the law is immuta

ble, and can not fail of execution in due course. [Spirit of Carrie D.]

Q. Will I not be happier when I enter Spirit-life? A. If you have determined to keep yourself in an unhappy condition while you remain, you must come into your new estate already fixed in habits of discoutent.

When I pass from earth, the cause may be removed? would advise that you examine the cause, and see if the foundation is sufficient to justify your marmurs agains! the extension of your ex-

istence.

Q. Is it not natural for me to feel unhappy, when my husband and children are in Spirit-life, and I am alone? A. Then it is natural for you to feel ungrateful to your heavenly Father.

[Spirit of Elina.]

Q. Will I not be happier in Spirit-life? A. If you continue as you say, you must carry the cloud with you into Spirit-life, and you may or may not follow the cloud.

any or may not lollow the cloud.

[Stranger Spirit.]
Q. Do Spirits gratify their animal appetites through these in the flesh? A. When the Spirit is still in possession of animal appetites from morbid babits, the desire for their gratification is not dormant, and the crude or earth-bound victim will avail itself of every opportunity of its gratification.

unity of its gratification.

Q. How do they receive satisfaction from it? A. The same satisfaction that the drunkard gets in his vice of excesses.

Q. Have you any of these morbid limbits? A. I was so fortunate as to contract no abiding habits of the character in mind.

Q. Were you fully ripe when you left? A. I am in, the earth-school, seeking the light that comes through those I have left in the

Q. Do you receive benefit from mo? A. Have you not been told again and again, that the benefit is reciprocal?

Q. You seem impatient. A. I have putience, but I wish to assist your habite of repetition.

assist your liabile of repetition.

Q. I ask the questions, how do you reap the benefit? A. If I wish to get information of which you are in possession, I do not have to put the question, but seize it us it is revolved in the brain.

Q. Will you tell me your name? A. No; if I am of the great in name, you would receive my communications without examination; and if I am of the humble, you would reject without examina-

[Spirit of Capt. O ]

Q. Do Spirits return to earth to repair an injury committed there? A. The Spirit, when he has wronged his fellow, when he becomes conscious of the injury, will endeavor to repair the wrong, it is to be discovered. if it be for his own sake only.

O. Why does Tom himse as here was the earth! A Tie is well where he is and in his proper sphere of life and in harmony with the system of name; there is realing out of its place.

Dr. Gray said: He had no comments to make upon the statements he had presented, except that they so med to him the statements he had presented, except that they so med to him the statements he had presented, except that they so med in him to the transmistered all limites. repugnant to each other. It is to be remembered, all modes of communicating yet known to us are subject to interpolation.

Mr. Love desired to add the conclusion drawn from his experience as to the moral and social conditions of Spirita, which is, that, allowing for the necessary modification incident to the change wrought by death, their inclinations and habita are precisely the same as in this life. He cuce had a tranceare precisely in some a fit that when the receiving much sound advice, and many moral admonitions, the Spirit requested him to give the modium a glass of him, alleging as a reason, that his (the reclium's) physical condition required it. He asked the Spirit if the relieb for that juice product of our earthly hill sides remained with him? He replied that it did He then inquired as to how it could be gratifed; and was told that it was enjoyed through the medium; that is to sav when the main to Too the Lyon, the Spirit bound july حملته طوا و ا

A German gentleman regretted that the believers in what they were pleased to call Spiritual sm were not more familiar with the science of Mesmerism, of which he had been a professor for many years; which science, as he thought, would explain the phenomena usually ascribed to Spirits. He wished, however, to apologize for some remarks of his before the Conference on a former occasion. He finds Spiritualists more honest and intelligent than he had supposed. He had been trying very hard to get into their heaven of spiritual assurance, but had failed, though he had met with one fact which was rather curious, but which, he thinks, he can reconcile with Messnerism. He had been advised by a prominent Spiritualist to visit Miss Millis; but on inquiry of Mrs. Hussey as to the character of the reputed manifestations received through her he found he had been familiar with the phenomeron of music produced upon guitars without the instrumentality of mortal lingers, and as that sort of evidence had failed to have the slightest effect upon his mind, he had respectfully declined the interview, though he still kept on trying to be a Spiritualist.

Dr. Halleck said: During this investigation, he had been

often cheerfully reminded of the exploits of the renowned Balaam, who, as we are told by the sacred historian, at the cogent solicitation of the belligerent and beleaguered Balak, undertook, with the help of twenty one bullocks and a like number of rams, to do the right neighborly act of cursing, for the especial behoof of that doughty, though dolorous mon-arch. Three times, as we are credibly informed, did Balaam, the son of Beor, do his endeaver to exercise the Pope's prerogative; three imprompts platforms to damn from were piously and successively constructed by the realous Balak; the seven bulls and seven rams were duly present, when, in spite of bullock, ram and regal reward, from each separate and particular altar, out of the mouth of the astounded prophet there went forth a blessing, and the discomfited aspirant after lucer and honor returned to his people with an empty pocket, a crushed foot, and, as it may be presumed, with a very active and well-conditioned fles in his ear. There is this difference between that ancient experiment and certain similar efforts in our own times, to wit: That whereas Balaam and his royal colleague tried but three times for a curse upon certain strangers passing that way on their journey from beyond the Red Sea, in each case ending their religious exercises by ex claiming: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel !" and then quietly gave up the job in despair; our experience is, that not three times only, but thirty times, yeal every time a modern Balak and his Ba-laam essay to fix the curse of a bad character upon strangers from beyond Jordan, they have performed for them the ministration of blessing. Even our learned friend from the other side of the Atlantic, who but a few weeks past signified his intention to sprinkle ashes upon his denuded caput, and freeze the religious world with a proclamation of his atteism and utter "suspense of faith," should Spiritualism prove itself true, comes back to us on this blessed occasion -to us mortals here in Conference assembled-with the genial benediction that we are not the knaves and fools he ence took us for, and that he has kindly consented God should live, though Ben Franklin should rap.

This practice of cursing strangers has been abundantly tried; and, as intimated, in all the cases presented here, or by him observed olsowhere, invariably with the opposite result. has been faithfully tried in Boston, tried in Buffalo; and last, but not least, as we learn here to-night, tried in Philadelphia. But mark what comes of cursing the wrotched but happy "Tom," so piously and scientifically damned from the Philadelphia platform—"He is well where he is, and in his proper sphere of life, and in harmony with the system of nature.

There is nothing out of its place." [Spirit of Mrs. R.]
[Spirit of Mrs. R.]
Q. Was it necessary; or do you feel happier for having returned him, in the light of the illustrious example cited from Holy to thank Elizabeth for her kindness to you? A. I do not see how | Writ and confirmed by modern instances innumerable, that

The Spirit may product) have presented honest as a problem, thanks one require an highery. The better may would be to do some efforts undertaken at the expense of other people's good name, a poor consideration. I present there are many with a horn be can been at by which the whole with a road of that hereditary potentiate. The while and in behalf of that hereditary potentiate. The while and it is behalf of that hereditary potentiate. The whole will be to do some efforts undertaken at the expense of other people's good name, and in behalf of that hereditary potentiate. The while the whole will be to do some efforts undertaken at the expense of other people's good name, and in behalf of that hereditary potentiate. The while the can be a supplied to the control of the people's good name, and in behalf of that hereditary potentiate. The while the can be a supplied to the control of the people's good name, and in behalf of that hereditary potentiate. The while the can be a supplied to the people's good name, and in behalf of that hereditary potentiate. The whole are the can be a supplied to the people in the can be a supplied to the people in the can be a supplied to the can be also the can be a supplied to thought and popular authopology - efforts to stigmatice char thought and popular authropology - efforts to stigmatize coaracter by imputing sinister designs and a low degree of morals
the
the people wisser series and religious and a low degree of morals
the known, and which we can only know by robst they do, and
whose sacred right to our good opinion we trample upon when
our condemnation roots only upon what is said of them, or
in their name—efforts to block— every min-ou or unapproirits.

Transed \* Tom on malarmed \* [Bell since a deed, or, in popuirits. iar phress, so put him in that robe of social tar and feathers, of "Right," thought to be quite good enough for strangers from the thither shore of the Doad Sea who intrude them. selves upon our "sacred circles"), might, from honesforth, be profitably dispensed with. He would recommend instead, that the seer's telescope and the disciple's seal be turned to a more careful inspection and a more thorough draining, submilling and clearing of the "home farm" of mental soirmes, so long rendered unproductive of all save brambles and prickly pears by reason of the underlying hard-pan of religious creeds, and This change of personality he thinks, would st least on

beef and mutton. Dr. Gaay requested that any one who had a fact or facts, showing cril or malice on the part of Spirits, would give the world the benefit of their observation.

Mrs. HUSSEY stated the fact of having seen a guitar played upon in broad daylight by an unecon performer.

1)r. Gray asked if she had ever witnessed a manifestation

from Spirits which evineed a desire to injure?

Mrs. Hussey replied that, if repeated slaps upon the face—
slaps which, if performed by a mortal, would have given her a black eye, and bruised the cheek black and blue, she had. She had been very skeptical on the subject of Spiritualism; and while inflied with a reputed medium, had desired a test, or some evidence of what was claimed as spiritual, outside of any power exerted by the medium, and for this purpose requested to be slapped on the face, which was accordingly done as deacribed. At the time, she thought her conversion to Spiritualism had cost her a black eye.

Dr. HALLOCK asked if she had a black eye in the morning?

Mrs. HUSSKY No.

Mr. BENNING knew of a gentleman who had his big too cut by a ragor—the owner of that curanguined podal member requesting that it might be done. The martyr still lives.

Dr. Gaar said: If there be one spiritual fact showing a malicious purpose, known to any one, he begged a statement malicious purpose, known to any one, in configuration of any present, if there be none within the experience of any present, the second have the negative facts stated. We have he would be glad to have the negative facts stated. We have asked from week to week, as indeed we have asked from year to year, for a single fact of evil from the other life; and have asked in vain. Now let us inquire what are the negative facts; that is to say, facts showing goodness of purpose, or onds of use, exemplified by Spirits in their intercourse

Mr. KKLLOOG said he had been familiar with Spiritualism from the date of the Stratford phenomena; had, as is well known, a medium in his own family. Was a witness of the Stratford manifestations. There was evidence of great power, but no evil, though Dr. Phelps believed in evil Sprits. Since this question has been before the Conference, he has reviewed both his memory and memoranda, but can flud no fact therein or thereon, fairly showing an ovil purpose. Facts which looked at first in that direction, were subsequently proved to be not so. He has nover met with any fact such as the affirmative of this question demands.

Mr. W. P. Corks: In 1826, his father's house (in this oity) was stoned from top to bottom. All the windows were broken. No one could tell whence the stones came. "Old Hayes" was completely nonplussed. He became quite noryous, not to say frightened at last; and had accepted the theory at the time, that, while the corporation undoubtedly furnished the projectiles (seeing that they looked like paving stones and emitted no sulphur), the old Devil himself projected them. From known facts, not necessary here to mention, connected with his experience as a Spiritualist, he is satisfied that it was nothing more and nothing less than a spiritual manifestation.

Dr. Hallock asked if any person was injured?

Mr. Cor.es said he was about to state that there seemed to be care not to hurt may one. A little girl was loaning out of a window when it was bruken by a stone, but she was not touched, and though the stones thrown would often fall very pear to different members of the family, nothing was injured but the windows.

but no windows.

Mr. Conunn and he had heard a voice say, through a trumpet, in a dark circle of the Davenpert hoys, "Davenpert, are you oning to do what I told you to?" Mr. Davenpert are you going to do what I told you to?" Mr. Davonport anid, No. Thou the voice said, "By God, I will make you do it!" and immediately, as Mr. D. was leaving the room, the trumpet was thrown at him with a force sufficient to have broken his leg if it had hit him. It did not hit him.

Adjourned, R. T. HALLOUR.

his own. Sometimes he is aware of each word as he writes new truths to the increasing stock of human knowledge, and it, but is unconscious of what is the sentence that he forms. Sometimes he is conscious of the sentence, but is not aware of its connection with what has gone before, or what is to follow. Sometimes he writes in his native language; sometimes in a foreign one, unknown to him. Sometimes he writes in characters apparently unmeaning, and seemingly mere "pot hooks and hangers," like a child learning to write, and sometimes in well-formed hieroglyphics, which are interpreted and understood. Sometimes the distinctive handwriting of the medium is preserved throughout; at other times, through the same medium, a different bandwriting is carefully preserved for each Spirit communing; and sometimes the handwriting of the communing Spirit, which distinguished him in life, is closely imitated

II. As to Speaking Mediumship: Here, too, there is great variety in the manifestation, and it is only of general features that I can speak.

The principal difference in the kinds being when the medium is entranced, or in a normal condition. Between these two extremes there is every conceivable shade of condition.

I have known the mediums, when speaking, to have all con sciousness suspended, so as not to see any object, or to hear any sound, or to feel any wound of the flesh. So I have seen them when only one of the senses would be suspended; as, for instance, to be unable to see, though hearing and feeling were acute. I have seen them when fully conscious of all that was going on, and yet without the power of exercising any control over their own organs; and I have seen when the medium was in the full possession of consciousness and volition, and yet was uttering the thoughts of an intelligence not his own.

I deem the latter the most perfected species of mediumship-for the supremacy of one's own individuality is left unimpaired. The trance and semi-trance state is resorted to only because the medium is so undisciplined that unless his consciousness and volition are suspended, his own thoughts and will will color, interfere with, and sometimes interrupt, the manipulation. And I have observed that mediums, originally, and only in a state of trance, have gradually, as they have permitted themselves to be improved, been more and more in their normal condition when used.

This, however, is comparatively rare, and requires an uncommon degree of mental culture and self-discipline. I do not know that I have ever yet seen a medium improved to the condition of which it seems to me they are yet capable.

Under this state of things there is one serious difficulty, too often overlooked, namely, that the mind of the medium will affect the communication.

Such has been the case with revelation in all ages of the world. It is not, and can not be perfect, until man himselfthe channel through which it is necessarily made-is perfect.

In the mean time, however, amid all these discouragementsat times it does come pure and undefiled-there come to us as of old, revelations of the greatest moment to man.

What they are, I shall have occasion briefly to relate in the next and last paper of the series. J. W. EDMONDS.

### THE DOCTRINES AND DOINGS OF SPIRITS.

The grand aim of Spirit teaching-of all divine revelation -is to awaken in and give the human Spirit, in the physical body, the consciousness and free use of its own unfolding powers. The human Spirit must, after all external aids and assistance—owe its best acquisitions and achievements to the free exercise of its own inherent energies and powers. Its best achievements and acquisitions must come from clear perceptions of its own nature, must be founded on its own original and essential capacities, which can not be traced to any teachings-must come from the stirrings and aspirations of its own developing and unbounded energies after new truths. The claims of Spirit-teaching upon intelligent men are not yet nearly understood. The neglect with which it is generally treated, and the low place which it still holds among the objects of human investigation, will yet be pointed out as the greatest shame and disgrace of the present age.

I should excite surprise and alarm that mankind in general can not see in moral or spiritual science, in Spirit-teaching, in Divine revelation, the noblest theme of the universe, the highest object of human t ght, the best means of contributing

of nourishing the force of generous and benevolent purposes. Spirit-teaching does not always, however, carry irresistible evidence to those to whom it is communicated, or to those to whom it is offered. It is not always accompanied with such tangible evidence as to compel the human mind to embrace it, and which leave no room, no possibility, for doubt and incredulity. Spirit-teaching does not indeed extort assent and compel conviction. And how weak and foolish it is, to suppose that Spirit-teaching should be attended always with such strong proofs that no one could resist believing it. Where is the moral of spiritual truth which comes to the human mind with such overpowering evidence? Where is the moral and spiritual truth which some minds have not doubted and denied? If men were to acknowledge and believe no phenomena but those which compel belief, and from which no one could escape, then they must resign the foundation of all science, then they must give up and abandon the fundamental truth of the universe, the existence of God; for many have become so mentally paralyzed, blinded, and perverted, as to deny and reject this central truth.

Spirit teaching does not admit of the tangible and all-cogent proofs and demonstrations of mathematics, precisely because its province is an infinitely higher one, that of mental and moral conviction, that of the Spirits' consciousness, intuitions, and perceptions. But on this very account Spirit-teaching demands an entire freedom of thought and judgment, the most complete fairness and candor, the unsubduable love of the knowledge of truth. On this very account Spirit-teaching requires for its full reception and powerful communication a free and vigorous mind, and the most carnest and various use of the mental faculties. It is true that Spirit-teaching may, indeed, from and by the very brilliancy of its light, cause occasional inconvenience and much uneasiness to all earth-born theology-to all the crude, contradictory, and irreconcilable statements of human-made creeds, to all deficient philosophy. Still it is to Spirit-teaching that men must look for complete deliverance and protection from one of the greatest evils, from one of the deepest calamities which afflict multitudes of mankind in the physical state; the inability to perceive and believe in the actual disbelief of truth itself, which inability proceeds from the paralyzation of the Spirits' consciousness-from the diseased and delirious state of its intuitions and perceptions.

Spirit-teaching clearly demonstrates that there is a beautiful barmony existing between all human interests-between man's physical, intellectual, moral and spiritual interests; and that it is by giving them a wise proportionate attention that they all can be successfully secured. Man must not, therefore, confine his attention exclusively either to his physical or spiritual interests The object of these remarks is to correct the disproportioned attention given, almost everywhere, to physical good-is to remove the erroneous views which make the accumulation of wealth the chief business of life, and the acquisition of physical comforts and gratifications the supreme good. Man was formed to act on matter, to triumph over it, to subject it to his various purposes; and the human mind undergoes progressive development by expressing itself in the beautiful designs and executions of the useful and ornamental arts-by expressing itself in various material structures, fabrics, and forms; while moderate labor is healthful and invigorating to the body, and gives a sweet relish, a suitable zest to repose, and to all the blessings of physical life. The teaching of our elder brethren in the progressed Spirit state of being, raises up our minds by the exhibition, gives us a hopeful respite from the depressing cares of physical life, and awakens in us the consciousness of our affinity with all that is pure, divine, and noble. It, in short, spiritualizes our nature, improves our hest faculties, refines our best affections, and enables us to delight in the beauties and sublimities of the outward universe while it binds us with new ties to universal being

JOHN SCOTT. BELFAST, IRELAND.

### Temperature of the Earth.

The opinion that the interior of the earth is a mass of flame, is founded chiefly on the existence of hot springs and volcances, and the fact that below fifty feet from the surface the temperature increases about one degree for every fifty-five feet of descent. Says a

## SPIRITUAL LYCEUM AND CONFERENCE SPIRITUAL LY OF OUT ALL, EIGHT ST., NEAR . ( SEVENTY-THERD SESSION. The influence of rum, tobacco, etc., on the other life, continued.

Dr. Grav read the following contribution from an anony mous correspondent:

Dr. Gray: Str—Having attended the Conference on three ocasions, and feeling interested in the subject under debate, I inclose a few communications which seem to have some bearing on that subject under debate and the seem to have some bearing on that subject under debate and the seem to have some bearing on that subject under the seem to have some bearing on that subject under the seem to have some bearing on that subject under the seem to have some bearing on that subject under the seem to have some bearing on that subject under the seem to have some bearing on that subject under the seem to have some bearing on the seem to have some bearing on that subject under the seem to have some bearing on that subject under debate, I inclose a seem to have some bearing on the seem to have some bearing on that subject under debate, I inclose a seem to have some bearing on the seem to have tew communications which seem to have some hearing on that sub-ject, and seem to favor the opinion that Spirits do return to tend for the purpose of gratifying any morbid appetites they may have been in possession of at the time of their pussage from earth. Of their truthfulness there can be no doubt, if the intelligence is what it their truthfulness there can be no doubt, if the intelligence is what it claims to be. They were received through mps, at a circle coaposed of two, the medium and myself; the questions were given by me, and the answers written down at the time; we have been siting together for more than two years, twice or oftener every weight the medium through whom they were received is a gentleman of its tegrity, living in Philadelphia (where I also reside, though I repet to spend the winter in New York); he does not sit in circles; his name I do not give, as I have not been authorized to do so, although I think you have some knowledge and some acquaintance with him, but may not know him as a Spiritualist. If desired, I will at any time send more, as I have many on various subjects, and, if necessities are the subjects and are the subjects, and are the subjects, and are the subjects and are the subjects, and are the subjects are the subjects and are the subjects are the subjects and are the subjects and are the subjects are the subjects and are the subjects are the subjects are the subjects but may not know him as a Spiritualist. It desired, I will at any time send more, as I have many on various subjects, and, if nos sary, my name will be given then. I have little acquamtance with the people calling themselves Spiritualists. Though a firm belief in Spirit-intercourse, my belief and knowledge I have gained threety my own mediumship, and also in the manner stated. Otherwise I should have remained skeptical on the subject. Yours,

[Spirit of Dr. — , my physician when on earth and continues so; lived in Philadelphia.]
Q. Did you live on earth long enough to ripen? A. I lived long

enough to have lived wrong in many respects.

Q. Have you a material body now?

A. Not what you understand

as material. Q. I can not comprehend how you pass through our walls! A. You could if you were clear of the body.

Q. If you were one or the body.

Q. If you were on earth would you pursue the same course! A.

The mode and manner of every individual is determined by the coditions by which it is surrounded. Man is but a child of codiucast, as it were, in the mold that the preceding generations had prepared; he came not of his own will, neither did he shape his own body. nor mold his own character; he is therefore a child of

Q. The medicine you prescribed for me was very unpleasant. A. And yet it is better than tobacco.

Q. I do not use the article? A. There are many who do, and

think it good. Q. You smoked, Dr. ? A. I smoked too much.
Q. How does that affect you now? A. Every excess is felt through

eternity.
Q. Will you explain how?

Q. Will you explain how? A. If you deface the eriemal man, you fix a mark upon the soul which can not be obliterated. It may grow dim by the friction of time, but will still appear as a record of the past; however lofty the position, the record must appear in its follows: O. If the excess is overcome before leaving the earth, must the

wound appear? A. The scar must mark the place of the wound a monument of that which was. Q. Do the insane always retain marks of insanity? A. The record

can not be effaced, neither will it fade away; it is alike immortal, and abiding by the soul. [From a Spirit who gave the name of Tom; had been 70

years in spirit life; lived in New York, and frequently attended our circle.] Q. Have you no desire to rise into higher spheres? A. No; I

am happy here. Q. What was your occupation on earth? A. I was what you can

in your day a loafer. Q. Do you ever pray? A. No; we have plenty of praying Me odists here. We have Christians of all denominations.
Q. Is it light where you are? A. No; we see by the light of thodists here.

brighter Spirits.

Q. Why do you visit us? A. I do not know; I was sent by high

er Spirits.

Q. Have you a desire for liquor? A. When others drink I enjoy it; bring the whisky.

Q. Woold you not like to receive more light? A. No; my mother used to see by the light of the priest.

Q. Was she a Roman Catholic? A. She was. Q. Do you see any Spirits present? A. No, only my five ship-

O. Do you see any Spirits present? A. No, only my me say-mates; I can't see fine Spirits.

Q. Are you blind? A. No; I can only see the light.
Q. Can you see us? A. I can only see two lights.
Q. Can you tell me why our spirit friends do not respond to our call to night? A. Change the table; dark spirits only can commandate the context of the commandate of the context of the commandate of the context of the c cate with this table

cate with this table.

Q. Can you tell me the reason why? A. It is something in the Spirit of the table—the use it has been put to.

Q. Can you tell me how I shall feel happier? A. Why don't you get married, and why don't you drink which??

Q. If I were to drink which, I should feel more unhappy when it had lost its effect? A. You must keep drinking all the time; that's what killed me. I couldn't get enough.

[From a Spirit-friend of the medium.]

Q. Why does the Spirit calling himself. Too appears het. He

Q. Why does the Spirit calling himself Tom approach us! He says it does not agree with his constitution to speak trult. A. Spirit who are confined near the earth sphere are always seeking to commende with those on earth. I perceive no intentional evil in the simple mind who has so long crept in the dust of the earth. You were writer:

"The water must be aboly converted into steam at a depth of two miles; must meltate of the such as the fifth of the carth. You were must be aboly converted into steam at a depth of two and thereby received no injury; but, on the contrary, learned a useful must be in a state of fusion, or like flowing lava. The solid crust of the earth, by this calculation, is only the one hundred and sixtleth part of its disunctor, and bears about the same relation thereto as the shell of an egg bears to its bulk!"

Q. The Spirit may probably have presented himself as a problem of your consideration. I presume there are many with whom he can for your consideration. A. He is one of the whole chime that goes to make up the chorus of the music of heaven-

Q. Can evil Spirits cause one in the flesh to commit suicide? A

Q. Can evil Spirits cause one in the test to commit succeet A. It is presible, but not probable.
Q. Can they injure us? A. Not if you have Spirit friends near you; you will not be likely to attract evil Spirits.
Q. Are there any without Spirit friends near them? A. He must be in great poverty who has no Spirit guides.
Q. How can we assist Spirits on a low plane? A. In the same way that you can assist the low and degraded on the earth sphere, by kind words and sympathy.
Q. How not assist ourselves at the same time? A. Yes, if you

Q. Do we not assist ourselves at the same time? A. Yes, if you

O. What shall I say to Tom when he asks for whisky? A. Say whatever you think best.

O. Shall I tell him to try to overcome that desire? A. Can you

subdue hunger or thirst without gratifying the appetite for drink or food?

Q. How will be overcome it? A. By the force of natural lawgrow into a healthy condition.

Q. How can he grow into a healthy condition?

A. There appears

to be in the economy of nature a provision for the restoration from wounds of every character, whether mental, moral, or physical. This

provision appears to be a primary device in every department.

Q. When the mental faculties are better developed, he will see the necessity of trying to subdue his appetite, will he not? A. That appears to be a sound position, to depend upon reason to deliver from mistake or lost position, as well as to guide in a legitimate course of travel.

Will not our evil acts on earth at some time in future life lose Q. Will not our evil acts on cartin at some time in fature me some their effects? A. Every act of your past and present experience must, of necessity, enter into and become a part of your future existence; without such experience and knowledge the spirit would only exist to the vitality of the Spirit is the product of its incarnation.

O. Will the must have on those multist of great crimes ever cease to

Q. Will the murderer or those guilty of great crimes ever cease to regret the course they pursued on earth? A. He will arrive at a state when, by reviewing the past, he will perceive the necessity of all. and also discover the beauty of the design and the wisdom of the

[Spirit of Mrs. -

Q. A Spirit said she could find no rest; she could find neither heaven nor hell; why is it so? A. There are many who, while in the flesh, are always in a state of unrest, and never cease to change their place of abode, and who feel as without a home; for such there appears to be no rest. They make and support within themselves a perpetual hell, which is the chief of their possessions, which they inherit from their earth habits, and hold as their right in their spirit existence, and feel the same spirit of unrest and homekseness as in their earth condition; for such there appears to be no rest in earth or

Q. Have they not the power to change that feeling or condition?

A. Every being is, in its nature, and every manifestation of that being is, the natural product and legitimate fruit of nature, in a particular form or condition; the current must flow in its own channel; there is no rebellion in the kingdom of nature; the law is immutable, and can not fail of execution in due course.

[Spirit of Carrie D.]

Q. Will I not be happier when I enter Spirit-life? A. If you have determined to keep yourself in an unhappy condition while you remain, you must come into your new estate already fixed in habits

of discontent.

Q. When I pass from earth, the cause may be removed? A. I would advise that you examine the cause, and see if the foundation is sufficient to justify your murmurs against the extension of your ex-

Q. Is it not natural for me to feel unhappy, when my husband and children are in Spirit-life, and I am alone? A. Then it is natural for you to feel ungrateful to your heavenly Father.

[Spirit of Eliza.] Q. Will I not be happier in Spirit-life? A. If you continue as you say, you must carry the cloud with you into Spirit-life, and you may or may not follow the cloud.

[Stranger Spirit.]

Q. Do Spirits gratily their animal appetites through those in the flesh? A. When the Spirit is still in possession of animal appetites from morbid habits, the desire for their gratification is not dormant, and the crude or earth-bound victim will avail itself of every opporof its gratification.

tunity of its gratification.

Q. How do they receive satisfaction from it? A. The same satisfaction that the drunkard gets in his vice of excesses.

Q. Have you any of those morbid habits? A. I was so fortunate as to contract no abiding habits of the character in mind.

Q. Were you fully ripe when you left? A. I am in, the earth-school, seeking the light that comes through those I have left in the data.

Q. Do you receive benefit from me? A. Have you not been told

Q. Do you receive benefit from me? A. Have you not been told, again and ugain, that the benefit is reciprocal?
Q. You seem impatient. A. I have patience, but I wish to assist your habite of repetition.
Q. I ask the questions, how do you reap the benefit? A. If I wish to get information of which you are in possession. I do not have to put the question, but seize it as it is revolved in the brain.
Q. Will you tell me your name? A. No; if I am of the great in name, you would receive my communications without examination; and if I am of the humble, you would reject without examination.

Q. Do Spirits return to earth to repair an insury committed there? A. The Spirit, when he has wronged his fellow, when he becomes conscious of the injury, will endeavor to repair the wrong, if it be for his own sake only.

[Spirit of Mrs. R.]
Q. Was it necessary; or do you feel happier for having returned to thank Elizabeth for her kindness to your A. I do not see how

[Spirit of Eliza ]

Q. Why does Tom linger so long near the earth? A. He is well where he is, and in his proper sphere of life and in harmony with the system of nature; there is nothing out of its place.

Dr. Gray said: He had no comments to make upon the statements he had presented, except that they seemed to him

repugnant to each other. It is to be remembered, all modes of communicating yet known to us are subject to interpolation

Mr. Laino desired to add the conclusion drawn from his experience as to the moral and social conditions of Spirits. which is, that, allowing for the necessary modification incident to the change wrought by death, their inclinations and habits are precisely the same as in this life. He once had a trauce medium at his house, through whom, after receiving much sound advice, and many moral admonitions, the Spirit requested him to give the medium a glass of wine, alleging as a reason, that his (the medium's) physical condition required it He asked the Spirit if the relish for that juicy product of our corthly hill-sides remained with him? He replied that it did He then inquired as to how it could be gratified; and was told that it was enjoyed through the medium; that is to say, when the medium imblbed the liquor, the Spirit became jolly by induction.

A German gentleman regretted that the believers in what they were pleased to call Spiritualism were not more familiar with the science of Mesmerism, of which he had been a professor for many years; which science, as he thought, would explain the phenomena usually ascribed to Spirits. He wished, however, to apologize for some remarks of his before the Conference on a former occasion. He finds Spiritualists more honest and intelligent than he had supposed. He had been trying very hard to get into their heaven of spiritual assurance, but had failed, though he had met with one fact which was rather curious, but which, he thinks, he can reconcile with Mesmer ism. He had been advised by a prominent Spiritualist to visit Miss Millis; but on inquiry of Mrs. Hussey as to the character of the reputed manifestations received through her. he found he had been familiar with the phenomenon of music produced upon guitars without the instrumentality of mortal fingers, and as that sort of evidence had failed to have the slightest effect upon his mind, he had respectfully declined the interview, though he still kept on trying to be a Spiritualist.

Dr. Hallook said: During this investigation, he had been often cheerfully reminded of the exploits of the renowned Balaam, who, as we are told by the sacred historian, at the cogent solicitation of the belligerent and beleaguered Balak, undertook, with the help of twenty-one bullocks and a like number of rams, to do the right neighborly act of cursing, for the especial behoof of that doughty, though dolorous monarch. Three times, as we are credibly informed, did Balaam, the son of Beor, do his endeavor to exercise the Pope's prerogative; three impromptu platforms to damn from piously and successively constructed by the realous Balak; the seven bulls and seven rams were duly present, when, in spite of bullock, ram and regal reward, from each separate and particular altar, out of the mouth of the astounded prophet there went forth a blessing, and the discomfited aspirant after lucer and honor returned to his people with an empty pocket, a crushed foot, and, as it may be presumed, with a very active and well-conditioned flea in his ear. There is this difference between that ancient experiment and certain similar efforts in our own times, to wit : That whereas Balaam and his royal colleague tried but three times for a curse upon certain strangers passing that way on their journey from beyond the Red Sea, in each case ending their religious exercises by exclaiming: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" and then quietly gave up the job in despair; our experience is that not three times only, but thirty times, yea! every time a modern Balak and his Balaam essay to fix the curse of a had character upon strangers from beyond Jordan, they have performed for them the ministra-tion of blessing. Even our learned friend from the other side of the Atlantic, who but a few weeks past signified his intention to sprinkle ashes upon his denuded caput, and freeze the religious world with a proclamation of his atheism and utter suspense of faith," should Spiritualism prove itself true, comes back to us on this blessed occasion—to us mortals here in Conference assembled-with the genial benediction that we are not the knaves and fools he once took us for, and that he has kindly consented God should live, though Ben Franklin should rap.

This practice of cursing strangers has been abundantly tried; and, as intimated, in all the cases presented here, or by him observed elsewhere, invariably with the opposite result. It has been faithfully tried in Boston, tried in Buffalo; and last, but not least, as we learn here to night, tried in Philadelphia. our not least, as we tearn here to-night, tried in Philadelphia. But mark what comes of oursing the wretched but happy "Tom," so piously and soientifically damned from the Philadelphia platform—"He is well where he is, and in his proper sphere of life, and in harmony with the system of nature. There is nothing out of its place."

Not to tax history and experience further, it would seem to him, in the light of the illustrious example cited from Holy Writ and confirmed by modern instances incumerable that

Writ and confirmed by modern instances innumerable, that

thanks can repair an injury; the better way would be to do some kind act by which the wound might be heald.

efforts undertaken at the expense of other people's good name, and in behalf of that hereditary potentate—Tradition—who and in behalf of that hereditary potentate—Tradition—who rules with a rod of iron throughout the "Monb" of theological thought and popular anthropology—efforts to stigmatize character by imputing sinister designs and a low degree of morals to people whose social and religious status we may never have known, and which we can only know by what they do, and whose sacred right to our good opinion we trample upon when our condemnation rests only upon what is said of them, or in their name—efforts to blacken every unknown or unappro-priated "Tom" or unclaimed "Bill" into a devil; or, in popuar phrase, to put him in that robe of social tar and feathers. denominated in genteel circles, "unprogressed Spirit" (a sort of "Raglan," thought to be quite good enough for strangers from the thither shore of the Dead Sea who intrude themselves upon our "sacred circles"), might, from henceforth, be profitably dispensed with. He would recommend instead, that the seer's telescope and the disciple's zeal be turned to a more careful inspection and a more thorough draining subsoiling and clearing of the "home farm" of mental science, so long rendered unproductive of all save brambles and prickly pears by reason of the underlying hard-pan of religious creeds, and the overlying fog-bank of traditional superstitions concerning This change of pursuits, he thinks, would at least save beef and mutton.

Dr. GRAT requested that any one who had a fact or facts, showing evil or malice on the part of Spirits, would give the world the benefit of their observation

Mrs. Hosser stated the fact of baving seen a guitar played upon in broad daylight by an unseen performer.

Dr. GRAY asked if the had ever witnessed a manifestation

from Spirits which evinced a desire to injure?

Mrs. Hussey replied that, if repeated slaps upon the faceslaps which, if performed by a mortal, would have given her a black eye, and bruised the cheek black and blue, she had. She had been very skeptical on the subject of Spiritualism; and while in bed with a reputed medium, had desired a test, or some evidence of what was claimed as spiritual, outside of any power exerted by the medium, and for this purpose requested to be siapped on the face, which was accordingly done as described. At the time, she thought her conversion to Spiritu-

Dr. HALLOCK asked if she had a black eye in the morning? Mrs. HUSSEY: No.

Mr. Benning knew of a gentleman who had his big toe cut by a razor—the owner of that ensanguined pedal member re-questing that it might be done. The martyr still lives.

Dr. GRAY said: If there be one spiritual fact showing a malicious purpose, known to any one, he begged a statement of it; if there be none within the experience of any present, he would be glad to have the negative facts stated. We have asked from week to week, as indeed we have asked from year to year, for a single fact of evil from the other life; and we have asked in vain. Now let us inquire what are the negative facts; that is to say, facts showing goodness of purpose, or ends of use, exemplified by Spirits in their intercourse with na

Mr. Kellogg said be had been familiar with Spiritualism from the date of the Stratford phenomena; had, as is well known, a medium in his own family. Was a witness of the Stratford manifestations. There was evidence of great power, but no evil, though Dr. Phelps believed in evil Spirits. this question has been before the Conference, he has reviewed both his memory and memoranda, but can find no fact therein or thereon, fairly showing an evil purpose. Facts which looked at first in that direction, were subsequently proved to be not so. He has never met with any fact such as the affirmative of

this question demands. Mr. W. P. Coles: In 1826, his father's house (in this city) was stoned from top to bottom. All the windows were broken. No one could tell whence the stones came. "Old Hayes" was completely nonplussed. He became quite peryous, not to say frightened at last; and had accepted the theory at the time, that, while the corporation undoubtedly furnished the projectiles (seeing that they looked like paving stones and emitted no sulphur), the old Devil himself projected them. From known facts, not necessary here to mention, connected with his experience as a Spiritualist, he is satisfied that it was nothing more and nothing less than a

spiritual manifestation. Dr. Hallock asked if any person was injured?

Mr. Coles said he was about to state that there seemed to be care not to burt any one. A little girl was leaning out of him a window when it was broken by a stone, but she was not It touched; and though the stones thrown would often fall very near to different members of the family, nothing was injured but the windows.

ut the windows.

Mr. Conunn said he had heard a voice say, through a support in a dark simils of the Davenport boys. "Davenport, trumpet, in a dark circle of the Davouport boys. are you going to do what I told you to?" Mr. Davenport said, No. Then the voice said, "By God, I will make you do it !" and immediately, as Mr. D. was leaving the room, the trumpet was thrown at him with a force sufficient to have broken his leg if it had hit him. It did not hit him.

Adjourned, R. T. HALLOCK.

SERMON BY REV. H. P. CROZIER. PERACHED IN THE UNIVERSALIST CHURCH AT MUNTINGTON, N. Y.

THE INNER LIGHT.

God's universal revelation of himself to the soul of man, would seem a natural doctrine inferential from his paternity and man's sonship were there no outward facts and inward experiences to verify its truth. In the absence of these ontward manifestations and inward experiences, there would ripen an intense longing, an ardent expectation of an event so natural as his manifestation in some palpable or spiritual method.

The intelligent and moral universe once existed only in the thought of the Deity, and it is difficult to conceive of a motive for translating the thought into the fact of creation, which motive should leave out of mind the idea of communion, of spiritual fellowship and delight. It would be as unreasonable to create the race of man with social instincts, and withhold language as the symbol of the fire of the heart and the inspiration of the soul, as to create the race with spiritual aspiration, and come forth with no spiritual touch or impartation to meet the organic want of a nature alive with awe, and reverence, and enkindling worship. The middle wall of partition which the Jewish nationality and ritualism built up, has run through all med aval and modern theological thought, and to this day there is scarcely a body of Christians who have any faith in the doctrine of God's universal rerelation of himself to the soul of man-a doctrine abundantly taught in the Scriptures, and confirmed by an amount of Pagan tradition and testimony as refreshing as convincing. The theology of the Middle Ages has east so dark and terrible a shadow over our faith, and so walled in the sacred from the prolane, that it is with difficulty you can persuade even thinking minds, that for fifteen hundred years the God of this universe was not the God of a clique-of a single nation ality-of the Hebrew nation, by especial covenant, and that all the rest of the race were sweltering in midnight darkness, illusion, and unbelief, with no illuminating rays of light but what shone out of the torch of inspiration kindled in Judea, and held by Hebrew seers and prophets alone-an intellectual conception vastly more discretible to God, and to the very genius of divine revelation, than it is derogatory to the human mind! If the whole race sprang from a single pair, and were involved in a common ruin by the sin of Adam and Eve, it is difficult to see by what principle of universal good will a mere frac tion of the race are chosen as the only medium of divine truth. If the race had in each type of mankind an Adamic creation, is it not equally difficult to see how impartial goodness could have selected a single nationality for the reception and transmission of truth to the whole world? and that nationality one of the most bigoted, austere, and self-conceited among all the branches of the human nationalities?

Damaging as it may be to our preconceived theories of inspiration and revelation, we shall find, upon a thorough examination, that divine light and love have not been confined to the channels of our prejudice, or to any one nationality, but that they have obeyed a wider impulse, and followed a law as broad and universal as the habitation of man and the needs of the soul. The argument for this view is throught.

- 1. From Pagan literature;
- II. From inferential evidence:
- III. From Hebrew and Christian Scriptures.
- 1. From Pagan literature. We shall find here full and convincing testimony of the revelation of the true knowledge of God, of the immortality of the soul, and of sanctity of life, which these truths alone

Of the knowledge of one God, Orpheus, one thousand and two han dred years before Christ's time, says, " His hand reaches to the end of the sea, his right hand is everywhere, and the earth is under his feet He is only one, begot of himself, and of him alone are all things be got; and God is the first and the last." Here the divine Omnipo tence, Omnipresence, and Eternity, are stated in words that would do credit to the Hebrew Scriptures; and the limitation of the language used to set forth the conception is as free from offense as much of the language used by Moses himself.

Hesiod says, " Of all who do not die, thou art King and Lord. None can contend with thee concerning thy power." Here the personality and power of the Deity are clearly set forth.

Thales, a very ancient Greek philosopher, tells us that "there is but one God, that he is glorious for ever and ever, who knows the hearts." Being asked if a man might do ill and conceal it from God. " How," saith he, " when a man that thinks it can not?" Thales was the founder of the Ionic philosophy, five hundred and sixty years before the Christian era.

Sibylla: "There is one God, who alone is infinite and without be ginning." Again, "Who can see with fleshy eyes the heavenly, true and immortal God, whose seat is in the highest heavens?" This Si bylline atterance is more than two thousand years old. The spiritual conception of God is as plain in this woman's prophetic thought as in the remarkable conversation of Christ with the woman of Samaria.

Pythagoras says that " it is man's duty to believe of the Divinity, that it is, and that it is in such manner, as to mankind, that it ove flash of miracles, calling us upward to God.

looks them, and neglects them not. For we have need of such a government as we ought not in anything to contradict. \* \* \* God re-sembleth light and truth. \* \* \* There is no being nor place without God. God is one; he is not, as some conceive, out of the world, but entire within himself, as in a complete circle surveying all generations. He is the salt of all ages; the agent of his own powers, and works the principle of all things, one heavenly luminary or light, and father of all things; only wise, invisible, yet intelligible."

It would be difficult to find a more comprehensive and exhaustive statement of the Divine Nature in modern Christian philosophy, which scars throughout the universe upon wings of star-eved science, but tires you with mathematical precision, and vacates the universe of God in its overshadowing prominence of second causes.

Heraclitus, being impeached as an enemy of idolatry, exclaims in self-defense, "Where is God? Shut up in temples, O pious men! Who placed God in the dark? You ignorant people! know you not that God is not made with hands?"

Anaxagoras, esteemed noble by birth, but more noble for his knowledge and virtue, who was master to Socrates, says, "That God is an infinite, self-moving mind-that this divine infinite mind is the cause of all things."

Socrates says, " God is one, perfect in himself, giving the being and well-being of every creature."

Plato, the scholar of Socrates, whom the Greeks surnamed Divine from his heavenly life, says, "God is first, eternal, ineffable, perfect in himself; that is needing none, and ever perfect; that is, absolute in all times, and every way perfect; that is, absolute in every part, divinity, truth, harmony, good. He is said to be good, because he bestows his benefits upon all according to their several capacities, and so is the cause of all good. He is said to be truth, because he is the principle of all truth, as the sun is of light."

Lyricus Menallipides, praving, saith, "Hear me, O Father, thou wonder of men, who always governest the living soul." How much would this simple, spiritual, devout prayer-simple from its brevity, spiritual from its apprehension of the fatherhood of God, devout from its utter lack of all beseeching and teasing of the Deity-how much would it suffer in comparison with most of modern prayer, public and

Zeno, who flourished three hundred years before Christ, says, " That God is an immortal being, rational, perfect, or intellectual, in beatitude void of all evil, provident over the world and things in the world, not of human form, maker of all, as it were Father of all.

Antinater, a serious and acute Stoic, says, "We understand that which we call God, to be a Spirit full of intelligence or wisdom, a living Nature or divine substance, blessed and incorruptible, doing good to mankind, present through the whole world." It may be asked, with all this knowledge of the one true and everliving God, Why were the Pagan nations sunken in idolatry? Why was it possible for mythologies like the Greek and Roman, certainly vulgar enough, and far below any spiritual comprehension, able to perpetuate their hold upon the mind of the people from age to age?

This can be answered by asking another question: Why, with Moses' and Aaron's knowledge of the unity of God, did the Hebrews fall into gross idolatry at the very base of the mountain where the paw was given, and with the counsel of the brother of Moses, worship a golden calf? Why, through the reign of Rehoboum, Joash, Amaziah, Abaz, and Manassch, were they debased with the vilest idolatry at times passing their own children through the fire in their devilworship? Why, so debased, that they were incapable either of selfgovernment or theocratic rule, and were the constant victims of adventurers and barbarians, whose only right to royalty was usurpation, ranine, and blood?

Hebrew history certainly parallels Pagan in its debasement; and the gap between the national morality and the monotheism of Moses is as wide as between the knowledge of wise and pious sages and philosophers and the mythologics of the masses of Pagans. One history paralle's the other; but parallels do not solve great social and religious problems; and the nearest solution is the admission that the God knows best what is good for us." When we read such atterace of man commenced in infancy and barbarism, and that its growth through the different stages of polytheism was as natural and inevitable as man's passage through infancy and youth to the gateway of speak with nuthority, we forget that we are treading the sould to manhood. And this progress has been the result of God's constant inspiration in the sou!-- never leaving himself without a witness"without which divine influence and human aspiration to celestial life and virtue, man is only an intellectual animal. Childhood, with its innocence and trust, is our garden of Eden, where, with the car of the soul, we hear the voice of the Lord. Fase, pleasure, gain, ambition worldliness, "the pride of life," there are the serpents that charm us out of our garden, into the cold, dreary by-places of life, where our best strength is spent, and weary and exhausted we faint by the way. speeds his light and power to Uranus and Jupiter, at the same time The codiess round of self-acking, and self-a-rving, is our "forty years enlightening and vivifying our earth and moon, and the little attrobe wandering in the wilderness." The alternations of day and night, that lie between us and him—illuminating all and blessing ul—so hope and despair, joy and sorrow, health and rickness, prosperity and God's Spirit has not been confined to the grand old Hebren property adversity, life and death, all the shifting incidents and scenery of our nor to the apostles of Christianity, nor to the "only begotten of the transitional state, as the missic-struck shuttle, plays backward and for. Father, full of grace and truth," but has taken the circuit of most ward through the loom of our experience, driven by inward impulse and spiritual being; and in its impartiality and diffusive beneficere, and ontward solicitation, these are the constant interventions, the is but faintly imaged by the constant, impurtial and omnipresent forces

Our final rest we reach not here, and eternity is all the s -- toous, fringed with the shadows through which we have parel as overcome.

Forever forward, and never backward, is the Eden of our desire and aspiration, and no garden tended by Adam and Eve in their measurements innocence ever blossomed with such paradisaic fivite as the whole world gives promise of, seen from a spiritual stand-point, where the soul, thrilled with a perfect self-consciousness, gazes with are joy at the proplictic vision of the human race, unfolding in the tive thought of God!

Pagan literature is full of assurance as to the doctrine of imment ity. Pythagorus suith, "The soul is immortal; again, it is mortable, it never dieth. \* \* \* But when a man who has lived just dieth, his soul ascendeth to the pure heaven, and lives in the avum with the blessed."

Heraclitus said, " If my body be overpressed, it must descend to the destined place; nevertheless, my soul shall not descend, but her a thing immortal, shall fly up on high to heaven."

Socrates said, "The body being compounded, is dissolved by deal The soul being simple, passeth into another life incapable of corne tion." When condemned to die for his virtue in a vicious and make rial age, he said, "Did I not believe I should go to the just God and to men better than any living, I were inexcusable for conteming death." To his friend Crito, who attended him in his death, 'Si not that Socrates is carried to the grave, or laid under ground to such a mistake were a wrong to my soul. \* \* Yet I may pray to God, and will, that my passage hence may be happy, which I beam him to grant." "This," said Plato, "was the end of the best the wisest, and most just of men, a story which Cicero professed be now read without tears.

The Pythagorean distich,

### The, after depth, were result the heaves y made. It: —— had teed, and never day again."

certainly full of hope and assurance of immortality.

Pagan history confirms what philosophy would infer, that we sages, heroes, philosophers, who attained to the knowledge of the co true and ever-living God and of the immortality of the soul, were men of pure and noble lives-men who mastered their passions and appetites now, and lived in the reason, the intellect and the soulmen who believed in virtue, and practiced virtue for its own blessed reward. Xenocrates was so reverenced for his integrity at Athen. that in a high matter of evidence the judges would not allow him to be sworn, as his simple word was to be preferred before the onthest other men.

Zeno says, " A wicked man is an atheist"; the best definition of atheism that can be given, since it is our conduct that draiss the er istence of God, not our speech. "A wise man," he says, " is religion, he is humble; he only is a priest; he only is a prophet." When is his definition of wisdom, you see included both humility and religion, how much better is his idea of the priestly and prophetic office. the the Church idea of succession, which affirms diving unction in a cotain line of descent, irrespective of character; an unction affirmed to co-exist with the Jesuitism of Priests, and the abonimations of Pope!

Plato says: "To be like God, is to be holy, just and wise; which is the end of man's being born, and should be of his studying pailor phy--that virtue and honesty are all one."

Pythagoras very truly says: "The discourse of that philosophers vain, by which no passion of a man is healed." If motern preaching were brought to this sensible test, we should have less seast: preaching, and more earnest, moral and spiritual inculcation-iss swearing about fine sermons, and more praying for true sermons Again, he says: "The whole of life consists in this-that men follow God : and this is the end of right philosophy. It is better to be. than to cloud the soul by intemperance or passion.

Socrates says: "The best way of worshiping God, is to do what he commands. Our prayers ought to be for blessing in general w gaces as these, and think of their import, and know that they care from great and earnest men, whose character gave them the right to cient Paganism, and seem lifted to the Christian stand-point of trub. if not to the hill-tops and valleys of Judea, where once walked Got dearest and truest Son-whose beatitudes robe the soul in immortal garments, and whose life and truth are encircling the globe with us light and love of heaven! We are certain that the illuminating ap of goodness, virtue and immortality, in both cases, sprang from the same and only one uncreated Sun; and that in no nationality, in w open soul, has God left himself without a witness! That as the res of the material universe

ment in favor of the universality of Revelation and Inspiration.

From the progress of Christianity in the Roman Empire. Is it not a very remarkable fact that Christianity itself fo ad quicker root and more genial soil in Paganism, than in ancient Judaism? In three centuries Christianity conquered the Roman Empire, the greatest on which the sun ever shone! For eighteen centuries it has battered the walls of Judaism in vain. "Christ came to his own, and his own recoired him not." Those who were the chosen people for fifteen hundred years-from Moses' time to Christ; in whose very line of de scent the Saviour came; who were prepared by a prophetic and ritual dispensation for his coming-knew him not, and received him not when he came! Christ is turned out of his own line of descent, and thrown upon the Pagan mind and world for the success of his religion Paul, in all his missionary campaigns, through an eventful and unparalleled life, finds the Pagan world more ready to welcome Christianity than the Jewish world! When at Antioch he preached his great sermon showing the Jew and Gentile that Christ was the Messiah and that his kingdom and its blessings were spiritual and for all, the Jews were filled with envy, and spake against him, contradicting and blaspheming. Paul replies: "Seeing ye put the word of God from you, and count yourselves unworthy of everlasting life, so we turn to the Gentiles!" Through Asia Minor, Syria, Pisidia, Illyria. Greece Cesarea, Macedonia, Lydia, Galatia, Cappadocia, and finally to Rome he traveled and preached; and gathered converts from the Gentile world, affirming that blindness in part had happened unto Israel until the times of the Gentiles were fulfilled. What abundant room is there m this historic fact, for the inference of a spiritual Providence over the Pegan world, absolutely more favorable to the development and spread of Christianity than Judaism, with all its heraldry of the supernatural! Had the Pagan world been sunk in moral and spiritual darkness, as is so often affirmed, how happens it that Christianity is so readily accepted? Is ours a religion that is suited to a dark, igno cant and rudimental people? Is its main appeal to the senses and the oredulity, or to the soul and the highest and purest province of faith Nothing so fully explains the fact of the wonderful progress of Christianity in the Roman Empire during the Evangelical Era, as the silent spiritual providence of God preparing the way for its reception. Deny this, and you are surrounded with difficulties; for the denial is the affirmation either that Paganism, as an outward ministration or mythologic form of religion, was a better discipline for the soul than Judaism-or, that the Pagen world was not so bound up with pa fional conceit as the Jewish; or, these being denied, that Christianity make to the lowest levels of human society, instead of rising to the highest! Those leaders of liberal Christianity who have taken the back track toward a ritual and Judaistic expression of religion, would do well to sink into the meaning of this philosophic truth. Why did not Christianity and Judaism coalesce? Why did not Christ accept the temple, and the priesthood, and the ritual service?

Manifestly because all scenic representations of spiritual truth, are suited to a material and rudimental age, and directly tend to lead people to trust in the symbol, and not in the Truth symbolized. Thus the priest and the Levite saw God only in the shekinah, and not at all in humanity fallen among thieves and robbers. Jesus lays the axe at the root of the tree! He proclaims the spirituality of God-the spirituality and simplicity of all true worship. His interview with the woman of Samaria dissolved temple and ritual and priesthood, and exalted Christianity into the province of the pure reason and the soul, as a simple, spiritual faith; and forever afterward all the claims of a ritual religion must crumble before its power and simplicity, a the walls of Jerusalem crumbled before the advance of Titus and his Roman legions! Christ is greater than the temple-the soul is mas ter of the ceremonial l

The same inferential argument can be drawn from the subsequent and the present triumph of Christianity in the world. The Jews, to this day, do not accept Christ. We are of the Pagan stock, not the Jewish. The barbarians that came down from the North, overrun ing and severing the Roman Empire, and scattering its compact civili zation to fragmentary powers over Europe and Asia, have poured their blood with that of the Roman and the Greek, through every artery of modern Christian life; and Christianity still follows the wake of Gentile civilization, not Jewish !

What does this teach us but this fact-and that, too, with the logic of history-that God's providence over the soul of man, is more con ducive to the spread of Christianity than his special providence of the Jewish nationality? Specialities in providence, harden the favorites into bigotry and conceit; and these of necessity cripple the mind narrow the intellect, and overturn the very basis of a progressive civilization! The universal tide of history sweeps around and blots all the monuments of a nationality and a religion so compressed Temple and priesthood and nation alike perish from the living records of men, as a moving power in the world; and Christianity lives as it flies from all limitation, and incorporates itself in the universal con science, the universal reason, the universal soul; and making room for the intellectual progress of mankind-for the Empire of Ideas-it is immortal upon the earth; because its morality is perfect, and its law spiritual life in harmony with the normal and absolute relations of

2. From inferential testimony, we strengthen and perfect the argu- every individual soul-with the One Elernal, and absolute in truth and goodness. No type of church life, narrowing down this broad basis of truth to pointed technicalities, exhaustive statements, or ritu alistic movements, can serve more than a temporary purpose. No dogmatic unity can be more than a temporary unity. The basis of the True Church, and so the ground of unity for tran Christians, is the universal revelation of God in the universal soul of man.

111. The third line of argument for this view, is from the Serip tures themselves

" For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which show the works of the law written in their hearts. their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Paul here teaches that God has written his law upon the heart of the Gentile world-that the Gentile conscience approves that law-and that the Gentile intellect is busied with thoughts of instification or condemnation, as consciousness testifies to their fulfilling or breaking the law. The Centile world embraced all the nations of the earth except the Hebrew, in the Apostolic classification.

When upon Mars Hill, in the Court of the Arconagus, he preached the "unknown God" to the idolatrous Athenians, he quoted from the Pagan poets to the intent that "we are the offspring of God." and made a fitting application, as " we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stongraven by art and man's device, seeing that He is Lord of heaven and earth, giving to all life and breath, and all things; neither is he worshiped with men's hands, as though he had need of anything; for in him we live, and move, and have our being." That grandest discourse of the Apostle Paul, is but the claboration of the thought of the Pagan poets, that "we are the offspring of God," and the whole aim of the sermon was to elevate their worship to the ideal of their own

In the text, the doctrine of universal enlightenment is clearly taught: But the manifestation . the Spirit is given to every man to profit withal."

I Micah, 6:8, " He hath showed thee, O man, what is good. And what doth the Lord require of theo, but to do justly, and to love mercy, and to walk humbly with thy God?" The requirements of justice, and love and mercy, as the divine daty of man, are plainly set forth as a distinct revelation to our universal humanity.

Again, it is argued by the Apostle to the Gentiles, that they are rithout excuse for their sin and idolatry, because the invisible things of Him, from the creation of the world, are clearly seen, being under stood by the things that are made, even his eternal power and God-So that universal nature preaches a Universal Revelation to the soul of man!

And what is the New Testament doctrine of the Holy Spirit, but the repeated affirmation of the presence of the living God in the universal soul of man—the Divine Life and illumination in all men! This most vital doctrine of religion has been hardened and crystalized into a dogma of the Trinity-making the Holy Spirit a vague and incomprehensible person, forever proceeding from the Father and the Son: and yet both Father and Son, as though a ray of light, stream ing from the natural sun, were the sun itself, and not an emanation And when the greatest living genius in the Orthodox Church, strug, gling to get away from this absurdity, defines his idea of God, he com mits a greater absurdity, by reducing the all-vital energy of God's third of the Trinity !

How unlike " a tenuous and invisible film of thought," or an " eter ally-proceeding and never-proceeded essence," Christ's doctrine of the Holy Spirit is, we have only to look at the surface of his words to "And when he is come, he will reprove the world of sin, of righteousness, and of judgment." "Howbeit when he, the Spirit of Truth is come, he will guide you into all truth." The guide to all truth, the illuminator and reprover of the world, is the Holy Spirit in the thought of Christ. A Spirit so perfect, so beneficent, so universally diffusive, that his presence vastly more than compensates the Church and the world for the absence of Christ; for in Christ's own words, " it was expedient that he should go away," that this Comforter might come l

We look back to Judea as hely land, because tred by Jesus. We venerate the heavens over that land, because once vocal with the songs of angels, heralding and rejoicing at his birth; and more, as trembling and vibrating under the spoken words of Deity, " This is my beloved Son, in whom I am well pleased; hear ye him." within ourselves. "(), that I were there, to hear that speken word; to look at that divine face, radiant from the soul within, touched from the Soul of All: to see the conquest of that spiritual power over the pergies of disease—the palsied, the halt, the blind, the lame—to see its ultimate victory even over death, as the grave yields to its voice. conscious of elumbering life, waiting the call of the Lord of Life and we say, " Could we see and hear these attestations, we would be lieve and obey !" O Spirit of the Living God! what idolatry is this? Is God doad? Have Jesus and Juden exhausted him? Doos he live in a country 120 miles long? Are we orphans in his glorious but now

forsaken world? Is not every spring-time a renewal of the miracle of creation? The rose opens its bod and expands its flower, tinted with the pencil and fragrant with the breath of Deity! The lily opens its petals white with purity, and therein God plants a dew-dropthat shines like a jewel and mirrors the work! The trees feel the touch of His renewing hand, and blossom with foliage and fruit! Universal Nature dances at the touch of God to the anthem of the gigantic seasons! Everything has its summer of love and beauty-its autumn of use and fruit. "The young lious roar, and seek their meat from God." Is man, made in the image of God, for whom this whole stupendous fabric was reared, and whose use it all serves, the only ontcast in creation? The only being for whom there is no spring-time of inspiration under the gentle touch of God? The only being in creation competent to know God, not permitted to feel the inflow of the Divine Spirit? Man, called by Jesus the child of God, not parmitted to come first handed to his father's table! Man, called by the chiefest of Apostles the Temple of God, a forsaken tumple, in whose Holy of Holine" there is no shekingh!

The very antithesis of all this is true! No temple at Jerus ver shone with such divine splenders as the consecrated soul! No tree, not even the burning bush of Mount Horeb, nor dew-drop, nor lily, nor rose, was ever so tremulous of the Divine Life as man! O slumbering, material men, doubting this, and worshiping a historic Christ! O dead churches, doubting this, and worshiping the dead symbols of a once living faith! See you not the angel at the door of the sepulchre, saying, "He is not here, he is arisen?" Hour you not the voice of the ascended, "It is expedient for you that I go away, for if I go not owny the Comforter will not come unto you?" Bee you not, in the bursting bud, the springing grass, the waving grain, the growing fruits of the earth, the yellow tints of autumn, the symbols of the ever-living and ever-quickening God, who is not far from every one of us? See you not, in the voice of your conscience, the ideal visions of your souls, your regrets, struggles, longings, aspirations, the living symbols of God's presence within you?

This view at once lifts the Scriptures from the tangent in the great ircle of God's Providence, where Jewish conceit and Christian crodully lave placed them; restoring them as an are in the perfect circle of God's spiritual providence over the ancient and the modern world— a circle in which He is the center, and the modern world a circle in which He is the center, and the moral and spiritual unverse the circumference! This view also overthrows all the criticism of Positive Philosophy upon the authority of Revelation; in that it makes Revelation the most positive and universal of all trath, as havmakes reversion in most possive and universal or air rutin, as mar-ing its seat in the very soil of mno—its necessary source in the very existence of God! And its body or form in all nations, and all ages, and all men, is but the drapper in which the Intellect must needs clothe the Spiritual Fact. Positive Philosophy can do no less than affirm man's spiritual nature! It lives in his consciousness. He as-pires, he worships. He is filled with awe and mystery in his conscious alliance with immertality! The object of worshipof this awe and aniance with immutative a like object of northing—of the away amystery, is as positive as the folling inspired; and thus, face to face our positive philosophy with our religion, leaves with the Infinite and Absolute! the one God and Father of all, who is above all, and through all, and in us all !

### THE LATE TEST THROUGH MRS. SWAIN.

In the TELEGRAPH of October —, we published an account of an interview, through Mrs. Swain of Buffalo, in connection with Dr. Hallock, and Judge Smith of New Albany, Ind., with a Spirit unknown to all the parties present, who gave her name as Mrs. Farnum, or Farnham. It was afterward ascertained that a person of that name had lately died at the place which the Spirit indicated, and that all her statements of attending facts were correct. There still, however, remained a bare possibility that Mrs. Swain, the medium, might have known Mrs. Farnum in the form, and the following correspondence was to settle that point :

NEW ALBANY, IND., Nov. 10, 1859.

MR. PARTRIDGE: I have received the following answer from Mr. Bruce, to a letter I sent requesting him to ascertain what probabilities there were of Mrs. Swain having any knowledge

of Mr. or Mrs. Farnham.
Very respectfully, etc.,
Thos. L. Smith.
Lockfort, Nov. 6, 1859.
Dear Sir—Yours of the 20th inst. was duly received. My

excuse for not answering it before is the want of an opportunity to see the parties and make the necessary inquiries in regard to their acquaintance with each other, if any. The result is, that Mr. Farnham has not exchanged a word with Mrs. Swain, nor has he over seen her to his knowledge. I was at Buffalo last week, and took occasion to call upon Mra. Swain, who, in answer to my inquiries, in the presence of Dr. Swain, said she had no knowledge of Mr. Parnham, or of Mrs. Farubam's death, nor had she ever heard the name mentioned before the day you were at her house.

Now, Sir, I am perfectly satisfied, for my part that there s not the least chance or reason for the most skeptical t doubt the truthfulness of the communication; and it is one of the thousand evidences I have had that Spirits can and do come to earth, and commune with those in the form.

Yours, etc., N. W. BRUCK



LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MINE

### CHARLES PARTRIDGE.

Editor and Proprieto

This paper is hospitable to every extract thought, respectfully expressed, but in responsible for none except those of its editor.

#### NEW YORK, SATURDAY, NOVEMBER 26, 1859.

This paper will hereafter be issued from the publication office. Park Building, No. 37 City Hall Square, and No. 145 Nassau-street

#### REFORMATION BY THE DIFFUSION OF KNOWLEDGE,

We have received a communication from a lady, dated St Louis, Nov. 7, 1859, from which the following is an extract:

MR. PARTRIDGE-Dear Sir: I am directed by "Spirit Power" to ask the editors of Spiritual Papers for copies of their journals weekly. which I am requested to distribute among a certain class of my own sex, who are not visited either by minister or missionary, in a sex, who are not visited either by minister of missionary, in a spinior of sympathy and love; but, like many in olden time, are passed by ou the other side, and left to get out of the ditch as best they may.

If you can comply with my request, I will do the best conditions

wil allow to place all the copies where they will do good. Spirits will remunerate you, as I expect them to me, according to our labors for human elevation. Yours, in the cause of truth, etc.

Miss M. D. H—...

We are most happy to comply with the request of our correspondent and of her spirit friends, and will mail to her a bundle of each issue of the Spiritual Telegraph and Fire-SIDE PREACHER, and some numbers of prior date, for gratuitous distribution among the neglected sisters of St. Louis; and we will do the same with any other person in any section of our country who will interest themselves to carry this gospel of immortality, consolution, reform, and progress to the poor, disconsolate, and discouraged people of our country, and especially to the discarded votaries of sin. We hope others will emulate the noble work which our fair correspondent has undertaken. We extend this offer to others who are disposed enruestly to engage elsewhere in a similar effort to comfort. enlighten, and reform people. We further propose, for every subscriber such philanthropists may obtain for this paper, that they send us the address of one of the class of persons to whom our correspondent refers, and we will send the Spiritual Telegraph and Fireside Preacher gratis during the period of said subscription. If any persons feel moved to contribute, first, to defray the cost of postage; and secondly, any portion of the cost of papers thus gratuitously forwarded, they may send their contributions directed to "Telegraph and Preach-ER's Gratuitous Distribution Fund, Post-office, box 1256, New York, of which strict account will be kept, and reports made to the donors.

It is a sad fact, but too notorious to be disguised, that all mankind, in various ways, come short of the points of moral rectitude to which humanity is called; and it is a melancholy fact also, that there is an unblushing aristocracy in sinning and among sinners, which severs the relation which might help to overcome evils, and by which one might bear the burdens of another. We maintain that the moral life of every person is in exact correspondence to their knowledge of moral rectitude-that is to say, sin can not be attributed to any person except in so far as he knows that his deeds are wrong, and then only to the extent or degree of this knowledge. mean by knowledge something more than being taught to say a thing is wrong, as a parrot may be taught to say the same words. We mean a comprehension of the why and wherefore that it is wrong, or is sin; and we mean to say further, that such comprehension is only predicable of certain degrees in spiritual progress. The cattle on our farms may be taught, through a system of discipline, that it is wrong for them to break into corn and clover-fields; but do they know the whys and wherefores of the wrong? Could you but make them fully understand that the corn and clover are essential to support their lives through the winter, would they consume it while there is plenty of feed in the pasture? This knowledge of our cattle is the kind of knowledge that most people have of the wrongs they commit. We say they know a thing in wrong-so do the cattle; but does sin and eternal damnation

attach to the cattle for their acts? Then why should it attach to men who know no more of the nature of their wrongs? Truly the Bible says, God winks at the sin of ignorance, and so does every man who has risen to the comprehension of what sin and human nature really are.

The Church method of moral restraint is a failure, and must be so in the nature of the case. It (the Church) never teaches the whys and wherefores of evil, but simply that it displeases God; and this is just what the unruly cattle know-namely, that to be in the corn or clover displeases man, and they have about the same idea of man's folly in thus arbitrarily restraining them from indulging their appetites that men get of God or the nature of sin through the teachings of the Church. Passions and appetites always have overruled, and always will overrule this kind of knowledge. It is true that the rod or the dog restrains our cattle in some degree, and so likewise do hell and the devil restrain some Christians through fear rather than through love of righteousness. This restraint is through fear of bodily suffering, and does not proceed from the knowledge and love of righteousness.

Modern Spiritualism teaches a better way, which is to do right for righteousness sake, to love truth for truth's sake, and to cease from sin for our own sake. It teaches the whys and wherefores of sin, and relies on a comprehension of its consequences for restraint. It teaches that Humanity is a unitthat men are its members, and that all humanity suffers for the wrong of one of its members, but that the member suffers most in every case; that man can not really injure the neighbor by any act or slander so much as he injures himself: that suffering is most intense in the member in whom the sore isthe sinner. Modern Spiritualism relies on the Divine order for the preservation of moral rectitude, and its restoration when lost-namely, a comprehensive knowledge of the conscquences which inevitably follow sin.

The aristocracy among sinners is by no means the least of sins. Think of the idea that some claim to be better sinners than their neighbors! Such persons seek to discard those who do not sin as they do, from the respectable society of sinners. A woman can not belong to the upper crust of certain circles of the aristocratic sinners in this city, who can not seduce a dandy man to visit her at her house, and wait on her in the street and to the opera, especially when her husband is absent, but they feign to be horror-struck at the idea of other couples going to the theater, concerts, and houses of notorious. instead of private fame like their own. These are not considered respectable sinners; they do not do things in their fashionable, respectable way.

The qualifications of a "gentleman" to belong to the aris tocracy of sinners are that he sports a moustache, cane, carriage, quizzing-glass, white kid gloves, and supports, or at leas helps support, two or more ladies. We suspect there is not really so much difference between the aristocratic and vulgar class of sinners as many suppose. Indeed, we are much inclined to sum up the whole matter as does Paul when he says "He that is guilty in the least is guilty of the whole;" that is to say, sin is sin, and there is no better nor worse about it. If a man commits what is called a small sin, it may be that his organism does not crave the more heinous crimes, and his small sin may contrast with his organism equally as the heinous sin does with his through whom it is committed.

Humanity wallows in sin; some of its members are inclined to do wrong in one direction, and by their own method, and others are inclined to commit sin in another direction, and by another method. All being sinners in different ways, and by different methods, each should seek to strengthen a brother or sister wherein they are weak, and to receive moral support from them in turn. No man or woman is so free from moral delinquencies as to afford to pass a brother or sister sinner by on the other side, saying, "I have no need of thee." We all need all the moral strength we can derive from all persons who are strong, wherein we are weak. We firmly believe there is no phenomenon, no communion, no philosophy, no revoluionary and reformatory influence, so salutary as the spiritual. At any rate, it is safe for every reformer to apply and try it ince it is hardly possible for man to be more dissolute and derelict on the subject of moral rectitude.

The sermon by Rev. Mr. Crozier, published in our present issue, contains some facts worthy the attention of all who have contracted ideas of inspiration

THE NORTH STAR AND MUNDANE SPIRITUALISM.

Many good friends of truth and progress have been sorely tried with what they supposed were the inconsistencies, immoralities, contradictions, falsehoods, and vulgarities, in what they at the time thought were communications from Spirits. These things are spoken generally through persons supposed to be entranced by Spirits. The more rational Spiritualists, however, have always insisted that these communications do not come from Spirits, but are utterances of the prevailing states and thoughts of the circles, or of the public generally, An illustration of this latter theory has recently occurred, relative to the loss of the steamer North Star.

We are told that a medium, so-called, in this city, on the 14th inst, while in the peculiar state called trance, said that the steamer North Star was lost-that some of the passenger had been taken off, and others picked up by other vessels. some of which were bound for Cubn, but that one versel, with a large number on board, was coming to New York, and would reach here (weather continuing favorable), within twenty-four hours of that time. Four days afterward, (the 18th inst.,) the Tribune re-publishes a letter to the Charleston Courier, dated Nassau, New Providence, 9th Nov., saying that the "steamer North Star, from New York to Aspinwall, got ashore about the 25th of October on French Keyes, and remained six or seven days, but finally got off without extra assistance, by throwing over some coal, and with loss of anchors, and proceeded on her voyage on the 2nd inst."

Now, was this communication from a Spirit, or was it the utterance of the prevailing excited feeling in this mundame sphere? All rational, discriminating Spiritualists say the latter, and all mere word-authoritarian Spiritualists say it was the former, and a lying Spirit. We will not now discuss the question, but leave it to the private reflection of all persons concerned, and will only add that this is just the point of difference between modern Spiritualists, and just the point of difference between the self-styled evangelical and the humanitarian common-senso Christians.

We hope, and confidently trust, that the thorough examination of modern Spiritualism will ere long settle this whole question to the credit of humanity, to the honor of God, and to the absolution of all beings in the Spirit-world from the suspicion of cherishing malice against mortals.

Condition of Gerrit Smith.

The Tribune has received a note from the physician of the Utica Asylum, under date of the 16th inst., in which he says, "Gerrit Smith slept last night, and is to-day quite calm. We look for his restoration with more and more confidence." In explanation of a predisposing cause of Mr. Smith's present insanity, we may say that as we were returning from our recent journey to the northern part of this State, a prominent clergyman of Utica, whom we met in the cars, informed us that Mr. S. had been for many years afflicted with the annoying malady known as the "blind piles," which one of his physicians had lately imprudently healed up; and another physician of Mr. S., who disapproved of the practice, was of opinion that this caused a determination of circulations to the head, inducing a susceptibility to the excitement of recent events which, in other states of his system, would not have disturbed his mental equilibrium. Our informant had the above fact directly from one of the physicians of Mr. S.

### Sabbath School Reli

We have received from the publisher (Horace Waters, 383 Broadway,) this neat volume of about two hundred tupes and hymus, tastefully selected and adapted to the use of religious meetings and Sunday schools. We find among them the following, which are favorites among Spiritualists: "I know thou art gone;" "Do good, do good, there's ever a way;" "We are happy now, dear mother;" "Kind words can never die;" " I want to be un angel;" " The voice from heaven;" "Heaven is my home;" "Hark, the angels sing;" "The angels told me so, "I ought to love my mother;" "A hundred years to come;" etc., etc. We understand that over ten thousand copies of the Subbath Bell have been sold in seven months. We also received from the same publisher the following sheet music : Home of our birth, ever of thee," with words, and the following instrumental pieces: "Thomas Baker Schotische," "City Guards," "Ada Clifton Schotische," "Garibaldi Quadrille."

SPIRITUAL FACTS IN FRANCE We translate and condense the following particulars from the Renne Spiritualiste:

SISTER PIERRE, THE CARMELITE PROPHETESS.

There is in Tours a nun, known as Sister Pierre, of the Congregation of Carmelites-an order founded by St. Theresa, Soon after Sister Pierre connected berself with this concregation, she commenced to be endowed with the remarkable faculties which distinguished the foundress of the order. In 1843. she had remarkable cestucies and visions, which, however, excited little attention, till her predictions concerning the revolution of 1848, being realized, drew upon her the particular notice of the ecclesiastical authorities. Sister Pierre also predicted, in a very circumstantial manner, the inundations which took place in France some two or three years ago, and which desolated some provinces; and she exercised her prophetic faculties on different other subjects. It is reported. however, that the Archbishop of Paris and the Bishop of Tours had expressly prohibited the Superior of the Cormelite Sisters from making these predictions public.

In obedience to her prophetic direction, and in accordance with revelutions given by her, an archiconfrérie [chief brotherhood] was organized for pious purposes, which fraternity had the sanction and patronage of the Pope.

MIRACULOUS CURES.

One of the most zealous members of the archiconfrérie, or brotherhood above named, is M. Dupont, of the Rue St. Etienne, Tours, a member of an honorable family, and formerly a magistrate. Every day at noon he prays for the sick, who congregate at his dwelling, and thus has effected cures which entitle him to the name of Thaumaturgus [wonder worker], or, as the peasants call him, "the physician of the good God." "I have been myself," says the writer [Lady Gordon !. " the witness on this subject of some very extraor. dinary facts." The writer then goes on to say that she has followed to their homes persons who were instantly cured before her eyes, in order to see whether their cures would be permanent, and to gather their attestations, which they willingly gave, notwithstanding they were told that these would be made public, in order to convince others. She then copies a certificate from Alexander Maignon, a hair dresser, to the effect that he had nearly a month previously suffered an accident to the left hand, from which one of his fingers became stiff, and so painful that he could not use it. but of which he was instantly cured by the prayers of M. Dupont. Another person (Jean Allari) certifies that he had suffered twenty-nine months from a serious injury and soreness of the right knee, occasioned by a fall, and which compelled him to go with crutches. He went to M. Dupont, who prayed for him, and he was immediately relieved, and left his crutches at the house of his benefactor. Madame Cecile Berri, of Buzancy, certifies that she had suffered a malady which forced her to keep her bed for six months; her husband went to M. Dupout and asked him to pray for her; she then found herself sufficiently well to walk with crutches, and her husband conveyed her to Tours to see the "physician of the good God." As soon as . he had prayed for her, she walked alone, and she left her crutches at his house.

APPARITIONS.

E. Gerard writes " One of my friends, Stanislas Leseur, who with myself belonged to the squadron of the Cent Gardes, certifies me, upon his honor, of the following facts-'I was attached to my brother by strong ties of affection. Unfortunately, he died. Three days after, to an hour, as I was undressing myself in my chamber, I twice heard distinctly the call, 'Stanislas | Stanislas !' Recognizing the voice of my brother, I turned round, and saw him standing two paces from me, with a smile upon his lips, and with one hand pointing me to heaven. The vision disappeared, but I remained in the same attitude, with my eyes fixed, until some one came in and disturbed me. I felt an oppression at the chest, and I could not sleep during the night. Some years afterward-last year-my father was about to die; I had a presentiment of his death, although not knowing that he was sick. I left on a leave of absence, and arrived the next day after he was interred. I claimed the privilege of sleeping in the bed in which my father had died; and scarcely was I in bed, whon my brother appeared as at the first time. He was at the foot of my bed; the hand which, some years before, had pointed me to heaven, was still raised; his lips half opened, and he said distinctly, 'Avec nous' [with us].'" EDGAR A. POE, AND A. J. DAVIS.

A correspondent, ("W. A,") writing from Philadelphia. incloses a leaf of an old paper, bearing date of August 3, 1844, containing an account of what he appears to suppose was a real interview between the writer and a clairvoyant, concerning the nature of matter, Spirit, death, immortality, etc. Our correspondent requests us to republish the in creating narrative of this supposed interview, but in complying with this request we deem it proper to say that, so far as it professes to echo the savings of a clairvoyant in the mesmoric trance, it is, to our almost certain knowledge, purely imaginary and fictitious-a fact, however, which should not detract from whatever of intrinsic interest the philosophizings may possess. Though the name of the author of this story does not here appear, (being probably torn off from the part of the article our correspondent sends us,) and though we have never before read it, we are quite sure, from the name of the supposed clairvoyant, (" Vankirk,") and from other circumstances, that it was written by Edgar A. Poe a short time previous to the date of the paper in which we here find it. Being, as I now read the document for the first time, forcibly struck with the resemblance between its philosophy and that which is so conspicuously set forth in the first part or "key" of Mr. Davis' Nature's Divine Revelations, (and which more or less pervades his subsequent works,) I am induced here to relate a reminiscence, which may not be altogether insignificant at this juncture of sychological and spiritual investigations, when so many per sees -- whing to know the precise truth concerning the mundane and spiritual origin of the impressions of tracce subjects.

Some time after I became acquainted with Mr. Levingston, the first magnetizer of Mr. Davis, [which was in the summer of 1844.] Mr. L. related to me the fact of Mr. D., during one of his magnetic trances, being absent from the body for some two hours, resisting every effort to bring him back, and causing considerable alarm. Some time in January or the early part of February, 1846, after Mr. Davis, as magnetized by Dr. Lyon, had commenced his Nature's Divine Revelations, which I was writing at his dictation. D. being one time entranced at our rooms, then in Vesey street, this city, the conversation between him, Dr. Lyon, and one or two friends then present, turned upon the philosophy of Edgar A. Poe's remarkable narrative of an interview with " Vankirk." the clairvoyant, which had been published some months previously. Davis confirmed that philosophy, and said that he had been present, in Spirit, at the interview between "Vankirk" and Poe, and said that this was at the time when, while yet with Levingston, he was so long absent from the body-referring to the case already mentioned. As I knew nothing except by hearsay of Mr. Poe's published narrative, I thought that some interesting results might possibly be developed by procuring an interview between Mr. Poe and Mr. Davis in the trance. and, with the consent of Dr. Lyon, I called on Mr. Poe, who was then in the city, to invite him to our rooms. I saw Mr. P. at his boarding-house in Amity-street, (1 think.) and in my simplicity related to him what had been said by Davis, not donbting that there was really such a man as " Vankirk," and that Mr. P. had really had the interview with him that had been described to me; but before I got through my story, I observed, by the suppressed smile on Mr. Poe's countenance, that I was in no small degree ministering to his amusoment. In a very gentlemanly manner he then told me that the narrative to which I referred, and which my clairvoyant friend had seen as a literal fact, was simply a creation of his own for the purpose of expressing, in an attractive form, certain hypotheses which had come into his mind, and that he never intended nor expected his story of the interview with the supposed clairvoyant to be taken as a literal fact. I saw, of course, that there was a mistake about the matter somewhere, and not doubting that Mr. Davis could give some satisfactory explanation to Mr. P. himself, of that which then evidently must have appeared to him as a ridiculous blunder, if not something worse, I invited him to our rooms; he entered, at my suggestion, without introduction to Mr. D., and, (I think,) while the latter, was entranced; he questioned him, but Mr. D. not being in a very lucid state that morning, nothing was elicited in the way of explanation.

As I knew (and do still know), that Davis had been clair-

voyant in numerous other instances, (though sometimes erring,) and as I was at that time deeply absorbed in writing and copying his interesting dictations, I concluded to let this apparent failure pass without farther investigation. I now see it in this light : Davis was then, when magnetized, [as often proved,] capable of forming a rapport with the minds of persons at a distance. At the time he was "absent from the body," as related by Levingston, and referred to by himself, for some other time possibly,] he was actually en rapport with Edgar A. Poe, who was excogitating his "Vankirk" narrative, and Davis was [to use a barbarous term], "psychologized" to see Poe's ideal of a clairvoyant by the name of "Vankirk," as an actual person, and to hear his imaginary responses to questions as if actually given, and to receive Poe's hypothesis of "unparticled matter," of " Spirit" as being comprised of such matter, of thought as being such matter in motion, etc., etc., as an actual truth.

As Mr. Davis, therefore, has unquestionably often read the minds of distant persons, and has borrowed from books which he has never read, (a fact which in itself is certainly wonderful.) I think it most highly probable, in view of all the above facts, that his philosophy of "unparticled matter." of "Spirit" being constituted of such matter, etc., etc., as so conspicuously set forth, with its natural adjuncts, in his books, as amplified in his recent lectures, and as having so important a bearing upon all his psychic and pneumatic theories-was borrowed from the mind of Edgar A. Poe probably when D. was "absent from the body" in the above-named instance, and not from the Spirit-world at all, unless Poe first got it from that quarter. Of course, it is not pretended that Mr. D's ideas on this or any other subject would be any more true than they now are, even if obtained directly from the Spirit-world or " second sphere:" but in the estimation of some, this source of derivation would give them a certain prestige which a more mundane origin would not confer; and as I have in some sense served as a medium of communication between Mr. Davis and the world, so far as his first, largest, and by far most important book was concerned. I deem it my duty to frankly state here my impressions on a point which I never understood so well before reading, now for the first time, this document of Mr. Poe, as transmitted by our Philadelphia correspondent.

The essential part of Mr. Poe's document here follows, in which will be recognized all the essential principles of Mr. Davis' materio-spiritual philosophy, which he sets forth in various places and in different forms of expression; but after saving what I have, I must, in just ce, add that my faith still remains unshaken that Mr. Davis has, in many instances, received impressions, both true and untrue, from a realm of intelligence beyond this world, and of this I feel qualified to furnish any reasonable amount of proof. The extract follows: F.

A few passes threw Mr. Vankirk into the measureric sleep. His breathing became immediately more easy, and he seemed to suffer no physical uneasuress. The following conversation. V. in the dialogue representing Mr. Vankirk,. then ensued and P. myself:

P. Are you asleep?

V. Yes—no; I would rather sleep more soundly.
P. (After a few more passes.) Do you sleep now?

P. Do you still feel the pain in your heart?

No.

P. How do you think your present illness will result?

V. (After long hesitation, and speaking as if with effort.)

P. Does the idea of death afflict you?

V. (Very quickly) No-no!

V. If I were awake, I should like to die; but now it is so natter. The mesmeric condition is so near death as to con-

P. I wish you would explain yourself, Mr. Vankirk.

V. I am willing to do so, but it requires more effort than I feel able to make. You do not question me properly.

P. What, then, shall I ask?

You must begin at the beginning.
The beginning! but where is the beginning?

V. You know that the beginning is Goo. [This was said. in a low, fluctuating tone, and with every sign of the most profound veneration

P. What, then, is God?

V. (Hesitating for many minutes.) I can not tell. P. Is not God Spirit?

V. While I was awake I know what you meant by "Spirit," but now it seems only a word—such for instance as truth beauty-a quality, I mean.

P. Is not God immaterial?

There is no immateriality-it is a mere word. which is not matter is not at all, unless qualities are things.

P. Is God, then, material ? V. No. [This reply startled me very much.]
P. What, then, is he?

V. (After a long pause, and mutteringly.) I seea thing difficult to tell. [Another long pause.] He is not Spirit, for he exists. Nor is he matter, as you understand it. But there are gradations of matter of which man knows nothing : the grosser impelling the finer, the finer pervading the grosser. The atmosphere, for example, impels or modifies the electric principle, while the electric principle permeates These gradations of matter increase in rarity the atmosphere. or fineness, until we arrive at a matter unparticled-without particles-indivisible-one; and here the law of impulsion and permeation is modified. The ultimate, or unparticled matter, not only permeates all things but impels all things and thus is all things within itself. This matter is God. What men vaguely attempt to embody in the word "thought," is this matter in motion.

P. The metaphysicians maintain that all action is reducible to motion and thinking, and that the latter is the origin of the former.

V. Yes: and I now see the confusion of idea. Motion is the action of the mind—not of thinking. The unparticled matter, or God, in quiescence, is (as nearly as we can conceive it) what men call mind. And the power of self-movement (equivalent in effect to human volition) is, in the unparticled matter, the result of its unity and omniprevalence; how. I know not, and now clearly see that I shall never know. But the unparticled matter, set in motion by a law or quality existing within itself, is thinking.

P. Can you give me no more precise idea of what you term

the upparticled matter?

V. The matters of which man is cognizant escape the senses in gradation. We have, for example, a metal, a piece of wood, a drop of water, the atmosphere, a gas, caloric, light, electrigity, the luminiferous ether. Now we call all these things matter, and embrace all matter in one general definition; but in spite of this, there can be no two ideas more essentially distinet than that which we attach to metal, and that which we attach to the luminiferous ether. When we reach the latter, we feel an almost irresistible inclination to class it with Spirit or with mility. The only consideration which restrains us. is our conception of its atomic constitution; and here, even, we have to seek aid from our notion of an atom, possessing in infinite minuteness, solidity, palpability, weight. Destroy the ides of the atomic constitution, and we should no longer be able to regard the other as an entity, or at least as matter. For want of a better word, we might term it Spirit. Take, now, a step beyond the lumi iferous ether-conceive a matter as much more rare than the ether as this ether is more rare than the metal, and we arrive at once [in spite of all the school dogmas] at a unique mass-at unparticled matter. For, although we may admit infinite littleness in the atoms themselves, the infinitude of littleness in the spaces between them is an absurdity. There will be a point—there will be a degree of rarity at which, if the atoms are sufficiently numerons, the interspaces must vanish, and the mass absolutely coalesce. But the consideration of the atomic construction be ing now taken away, the nature of the mass mevitably elides into what we conceive of Spirit. It is clear, however, that it is as fully matter as before. The truth is, it is impossible to conceive Spirit, since it is impossible to imagine what is not. When we flatter ourselves that we have formed its conception we have merely deceived our understanding by the consideration of infinitely rarified matter.

P. But in all thu, is there nothing of irreverence? was forced to repeat this question before the sleep-waker fully

comprehended my meaning j

Can you say ushy matter should be less reverenced than min !? But you forget that the matter of which I speak is, in " mind" or " Spirit" of the schools, so all respects, the very far as regards its high capacities, and is, moreover, the "matter of these schools at the same time. God, with all the powers attributed to Spirit, is but the perfection of matter.

P. You assert, then, that the unparticled matter, in motion,

is thought?

universal

V. Yes. alities, matter is necessary.

P. But you now speak of "mind" and "matter" as do th metaphysicians. V. Yes-to avoid confusion. When I say "mind."

mean the unparticled or ultimate matter; by "matter," I

alized. Divested of corporate investure, he were God. Now. That the particular motion of the incarnated portions of the unpard masser, is the thought of man; as the motion of the whole is that of God.

P. You say that divested of the body, man will be God? V. (After much hesitation.) I could not have said this; it is an absurdity.

P. (Referring to my notes.) You did say that, "divested of corporate investure, man were God.'

And this is true. Man thus divested would be Godwould be unindividualized. But he can never be thus divest ed-at least never will be-else we must imagine an action of God returning upon itself—a purposeless and futile action Man is a creature. Creatures are thoughts of God. It is the nature of thought to be irrevocable.

P. I do not comprehend. You say that man will never put off the body?

V. I say that he will never be bodiless.

P. Explaio.

V. There are two bodies-the rudimental and the complete; corresponding with the two conditions of the worm and the butterfly. What we call "death," is but the painful metamorphosis. Our present incarnation is progressive, prepara tory, temporary. Our future is per The ultimate life is the full design. Our future is perfected, ultimate, immortal

P. But of the worm's metamorphosis we are palpably cognizant.

V. We, certainly-but not the worm. The matter of which our rudimental body is composed, is within the ken of the organs of that body; or more distinctly our rudimental organs are adapted to the matter of which is formed the rudimental body; but not to that of which the ultimate is composed. The ultimate body thus escapes our rudimental senses, and we perceive only the shell which falls in decaying from the inner form; not that inner form itself, but this inner form, as well as the shell, is appreciable by those who have already acquired the ultimate life.

P. You have often said that the mesmeric state very nearly

resembled death. How is this?

V. When I say that it resembles death, I mean that it re embles the ultimate life; for the senses of my rudimental life arc in abeyance, and I perceive external things directly, without organs, through a medium which I shall employ in the ultimate, unorganized life.

P. Unorganized?
V. Yes; organs are contrivances by which the individual is brought into sensible relation with particular classes and forms of matter, to the exclusion of other classes and forms. The organs of man are adapted to his rudimental condition, and to that only; his ultimate condition, being unorganized, is of unlimited comprehension in all points but one-the nature of the volition, or motion, of the unparticled matter. You will have a distinct idea of the ultimate body by conceiving it to be entire brain. This it is not; but a conception of this nature will bring you near to a comprehension of what it is. A luminous body imparts vibration to the luminiferous ether The vibrations generate similar ones within the retina, which again communicate similar ones to the optic nerve. The nerve conveys similar ones to the brain; the brain, also, similar ones to the unparticled matter which permeates it. The motion of this latter is thought, of which perception is the first undulation. This is the saids by which the mind of the radimental communicates with the external world; and this external world is limited, through the idiosyncrasy of the organs. But in the ultimate, unorganized life, the external world reaches the whole body, (which is of a substance having affinity to brain, as I have said,) with no other intervention than that of an infinitely rarer ether than even the luminifer-🚗; and to this ether—in unison with it—the whole body vi brates, setting in motion the unparticled matter which permeates it. It is to the absence of idiosyncratic organs, therefore, that we make attribute the nearly unlimited perception of the utimate Loc. To rudimental beings, organs are the cages secondary to cashes them until fledged.

P. You speak of rudimental "beings" Are there other

rudimental thinking beings than man?

V. The multitudinous conglomeration of rare matter into nebulæ, planets, suns, and other bodies which are neither nebulze, suns, nor planets, is for the sole purpose of supplying V. In general, this motion is the universal thought of the pabulum for the idiosyneracy of the organs of an infinity of niversal mind. This thought creates. All created things rudimental beings. But for the necessity of the rudimental. are but the thoughts of God.

P. You say, "in general."

V. Yes. The universal mind is God. For new individuation ety of organic, rudimental, thinking creatures. prior to the ultimate life, there would have been no bodies such as these. Eeach of these is tenanted by a distinct vari-In all, the organs vary with the features of the place tenanted. At death, or metamorphosis, these creatures, enjoying the ultimate life, and cognizant of all secrets but the one, pervade at pleasure I the weard dominions of the infinite.

As the sleep-waker pronounced these latter words, in a feeble tone, I observed upon his countenance a singular expres-P. You were saying that " for new individualities matter as sion, which somewhat alarmed me, and induced me to awake him at once. No sooner had I done this, than, with a bright V. Tes; for mind, existing unincorporate, is merely God, smile irradiating all his features, he fell back upon his pillow

To ereate individual, thinking beings, it was necessary to in- and expired. I noticed that in less than a minute afterward

carnate portions of the divine mind. Thus, man is individu- his corpse had all the stern rigidity of stone. LETTER FROM DR. REDMAN.

PHILADELPHIA, PA., November 11, 1859.

FRIEND PARTRIDGE: My mission here at this time is drawing to a close, as I leave on Monday, 14th inst., for Wilmington, N. C. I have remained one week longer than my engagements would warrant, owing to the intense anxiety on the part of inquirers to witness evidences of spiritual manifestations, My evenings, except in three instances, have been spent with large parties in and out of town, and as if rising with the activity of investigation, the manifestations have seemed to wake with renewed energy, and would even favor those who would ask for seemingly impossible tests. I give you one or two instances which I casually noted, illustrative of the general character of the communications here.

A private circle composed of Messrs. Charles Downer and William Boyd, both of whom were strangers to the spiritual philosophy, elicited the following results:

The silence of a few minutes was interrupted by the Spirit of a child, who wrote: "I am present, JAMES." On being asked how long he had been in the Spirit-world, and when he died? he answered: "I don't know; I was so young, I couldn't tell, but others will." Immediately my hand was seized, and wrote:

· My DEAR, DRAG HUSBAND : I am thy loving wife ; the place of "MY DEAR, DRAK HUSBAND: I am tay toving whie; the plane or materiality has few charms to me, except that I can come and bean thee with a knowledge of a higher purer and brighter life. Our darling little Jimmy was too young to know much of earth; therefore he could not answer plainly; he was but a few months old when he came hither, but he now lives to help his mother make happy the passing hours of a father's experience.

"Our dear little Tommy came with me also. Don't you think we

must be happy? He has grown much; you would not take him to be the little boy of four years that he was when thy eyes last rested

Mr. B. asked his wife for his own name, the response to which was :

"Thy name is William Boyd, and I am thy Spirit-wife. FRANCES V. BOYD

Mr. Downer, who, like many others, sports " Brazilian pebbles," had laid his spectacle-case on the table by his side while communing with his little daughter, when like thought they were removed, and deposited in another part of the room, on the head of a phrenological bust resting on the mantle piece. This tangible physical demonstration occurring in broad daylight, caused our friend to look about him, and ask, "Who did that ?" "It was I, thy Spirit-daughter Jennie." "Well, I declare," said Mr. D., "that's just like Jennie, she was always so playful."

The first night spent at a strange house often gives me somewhat of a knowledge of its antecedents, who, while I lay courting sweet slumber, pass before me. A pleasing incident of this kind occurred at the residence of Dr. ---, by whom I am now entertained. I saw in one corner of the room an infant's crib, around which stood three persons mourning. On looking for the cause of their grief, I saw a lovely child, apparently passing from earth; one of the party would, from time to time, wipe the little sufferer's brow, and kiss its quiet lips. This silent, mournful scene, revived to me similar ones, and while I lay sympathizing with the mourners, one of them, a tall, elderly Quaker gentleman, approached my bed, and leaving his arms on the foot-board, opened a huge book, and pointed with his finger to a single sentence, all that was visible on the page. The proverb read:

" Never hunt sunbeams before daybreak."

I was about to ask the meaning of this, when he turned a est, and I read again:

" Nor shingle thy barn with lilly leaves."

He then quictly shut the volume, and the whole scene vanshed. On inquiry at the breakfast-table the next morning, I searned that a Quaker family had moved from the house, and, just previous to moving, had lost a dear child, whose last breathings were in the identical spot where I saw them.

"Shall these things be, and God not know it? Shall he know, and not be in them? Shall he see, and not be among them? And how can they be otherwise than as he knoweth? Truly he is in all things; verily, he worketh all. For infinite can grasp that which finite can not compass."

Brother William M. Laning will precede me on my way South, to make such arrangements as are necessary for prompt action, that the greatest amount of good may be done in the

shortest time, and that our tour may thereby be made as ex- age and disposition as nearly as I could. He then asked me tensive as possible,

Thomas Gales Forster, after his engagement here, will join us, and imbue the minds with principles, while we measure out facts. Together, we think the Southern mental element do you remember a conversation we had in regard to your will receive a rich repast of spiritual things, and the answer to the question. " Death, what art thou?" will be, "Antitype of Nature's marvels, the seed and dormant chrysalis bursting into energy and glory. Yours, etc., G. A. REDMAN.

### PREMONITIONS AND APPARITIONS.

The following communication is from the authoress of the article entitled "Spirit Voices and Apparitions,' published in our last week's issue, and as it antedates it, it should have preceded it in publication; but the other happened to get ground out of the editor's hopper first :

RICHLAND CITY, WIS., October 27, 1859. Mr. PARTHINGE: Dear Sir - You ask the friends of Spiritualism to send to you facts concerning Spirit-communications, and I feel it to be my duty to add my mite to this great work. . Ever since the year 1843, I have both seen and heard things that could be accounted for only by the fact that Spirits do communicate to those in the form. The first case that is distinctly impressed on my mind occurred in the spring of 1844. About the middle of May, I went to Westminster. Allen county, Ohio, to spend the summer with a sister and brother-in-law, we three being members of the Presbyterian Church. (My home was at Manefield, Ohio.) A short time, I think a week or so, after I went there, on retiring to rest, I looked on the wall by my bed, and saw there two little coffins. I spoke to my sister, who was in bed in the same room, and told her what I saw. My brother in-law then spoke, and said : " It is the light from some neighbor's window shining through our window on the wall back of your bed." I told him "that the paper blind was down over the window, and that the bedcortains were down around my bed, and no light could nenetrate," "Well, then," he said, "you did not see anything." In two days after that, two little coffins were taken to the graveyard together, one of them being my sister's child.

Shortly after that, I was struck with "lightning," and lay some three days speechless, but in a seeing state almost all the time. I saw my mother standing at the head of my bed, holding a black cap in her hand, and bare-headed, and looking very sorrowful, and then I saw several graves of my father's family (at that time unbroken, thirteen in number), and Spirits appeared to be walking among the graves, and it was impressed on my mind that death would soon enter the family, and break the dear circle; and so it did. At the same time I saw my youngest sister standing at the foot of my bed; she looked exceedingly beautiful, being in a white robe, with a crown on her head. She looked on, and smiled at me; there appeared to be rays, or a halo of light all around her, and she evidently was very happy. When I got well again, I told my brother in law what I saw, and also said to him that death was about to enter into our family. He ridiculed the idea that I saw anything, and told me not to talk such nonsense. This happened in Junc.

In July the bed that I occupied was turned around, as it had stood in the winter and early spring. The first night I slept in it, after its being turned in that position (or rather tried to sleep), I saw the Spirit of a young man standing by me, a stranger to me, very good-looking, with wavy dark brown hair, not tall, but well-built, with a good countenance; ing to another. As we will not change our habits in this life he appeared to want to embrace me, and to manifest his affection to me in that way. He would approach me, and then I would feel like a person going into the nightmare, and by hard resistance I would be able to throw off the influence until I would lie down again, and then the same scene and struggle would be re-enacted. Finally my brother-in-law spoke to me. and told me to go to the window and get fresh air, as he guessed I was troubled with the nightmare. Said I, " No. Doctor, it is a Spirit, and I know it-one who wants to make himself known to me." Of course, he did not believe a word tion gives them-either mentally or bodily-weighs more I said. The next day, my sister asked me to describe the than the pleasure, when they will inevitably stop. Now, as Spirit, which I did. "Why, that is Dr. II." (Dr. I's partner), our tastes, our habits of life, and our likes and dislikes do not "he died in that bed, standing as it now stands: and," said belong to the body, which is but crude, inert and insensible she, "sister, I will tell you something: A few weeks before matter, they must belong and cleave to the Spirit, and be car-Dr. II. took sick, he one day inquired of me if I had a single ried with the Spirit into the next stage of existence. No sister; I answered him that I had, and told him your name, theory of an arbitrary interposition of God to raise and purify rerea?

to write a letter to you, and give him an introduction, and I promised to do so. A short time after that, he took sick, and a few hours before he died, said he : ' Mrs. I., I am almost gone; sister?' I said, yes. 'Well,' said he, 'I am glad that we, (meaning he and myself) 'did not get acquainted, because I know that I should have loved her, and she me, and she would have been left a desolate mourner, because, you see, I am dying. It is better as it is; now, no one will long mourn for me.' You see, just so soon as the bed stood as he left it. then he could make himself known to me.

In September, I went back to Mansfield. \* \* \* Ouly a few days after my return home, my twin nieces died; the first day of October, my eldest brother's wife died, and on the thirteenth of the same month, my eldest brother died, and since that time four more have gone. I knew the choicest and dearest would go first, as represented by mother mourningmother being the last one that has gone to the Spirit-world Consequently she was shown to me with her cap off, to represent to me that father would go, and mother would stand

### APPETITES OF SPIRITS.

EDITOR OF TELEGRAPH: As there seems to be a great diversity of opinion among the speakers at the Spiritual Lyceum in your city, in reference to the question whether a taste for rum, tobacco, etc., will be continued beyond the present state. I would like to express a few thoughts on the subject through your columns. It seems to me that the difficulty in the discussion of this question, lies in the fact that we are still befogged with our old notions-notions fabricated in the brains of theologians of past ages-that death produces a marvelous and miraculous change in the soul, and that the Spirit at this change becomes in an instant infinite in knowledge, and able to see the moral bearing of all actions, and to trace the chain of causes and effects through eternal duration backward and forward-that, in short, death produces a new being, differing in almost every essential from the old. This old notion of Spirits, accounts for the disgust many feel at the flat and insipid nature of a large portion of communications professed'y received from spiritual sources. If, instead of these communications coming from Spirits, they had come from mortals. nothing would have been thought of it; for the ordinary conversation of persons of education, if put in print or written down, would also appear flat and foolish. And as death makes about as little change in us as it does to lay off an overcoat, how can it be expected that Spirits should in a few brief hours become translated into purified, refined and elevated beings? How can a man who has for many years habituated himself to alcoholic stimulants, and passed months and even years in intoxication-how can it be reasonably expected that this man should spring at once into purity and wisdom? It would be the greatest of miracles

The philosophy of the spiritual world can as well be studied here as hereafter. We are as much Spirits now as we ever shall be; and the laying off (by death) the external body, which is mere gross matter, can have but little effect on the Spirit which it has enwrapped-as in traveling from one country to another we can not alter our habits or tastes, neither can the change which we term death, which is but the transfer of the same identical being from one condition of beuntil we arrive at a point when the evils of them overbalance in our minds the pleasure they give us, when we can not help reforming, so it will be in whatever part of the universe we abide, or whatsoever may be the state or conditions of our

The writer of this has experienced the process of reform in the use of tobacco, and has examined the whys and wherefores as he has progressed from stage to stage in the journey. A person will chew or smoke or snuff, until the pain the opera-

the Spirit from its gross tastes and habits, can invalidate this reasoning. No miracles were ever performed. Those who believe in them, are still enveloped in the fogs of theology Those who rely upon a miraculous exhibition of divine power at death, to relieve them from the degradation which is natural to their plane of thought and perception, had better join the Church, if they are not already encircled by her motherly pale, and cast their sins on Christ, who will bear the burden and at last present them to his Father in robes purified and made white in his blood. Before we can reform, either in this sphere or in the next, we must have strength to look our sins, our vices and follies full in the face. The idea that death in some miraculous manner will change and convert us into something better than we are, weakens us, and leads us to put off our reforms till death, in order to save us the labor of doing it ourselves. The use of tobacco and liquor, if habitually indu'ged in, will cling to the soul with the same tenacity in the second stage of existence as in the first, and will have to be got rid of by the same means. And the same of all other grossnesses. This shows the importance of reforming in this sphere, where the degrading habits are acquired. No doubt the pain which bad habits produce will be much increased in the next sphere, by reason of the difficulty of procuring the means of indulging in them. Therefore, reform while it is to-day.

ROCHESTER, Oct. 30, 1859.

#### EFFECTS OF TOBACCO.

TO THE NEW YORK LYCEUM AND CONFERENCE-Greeting: I am glad, gentlemen, that you are descending to the earth sphere once more, even if it be by the rude stalk of the noisome totacco plant, for a Just o's ladder, concerning whose influence on the mind in the Spirit-land you ask for facts.

Here is one, showing that elevated Spirits recognize and dislike its effects; and hence I suppose that degraded ones like its narcotic fumes. On May 10, evening, I sat in a circle with Mr. S. and his wife, a medium, when his sister Louisa of Spirit-land, but formerly a school teacher, was announced, and answered queries from Mrs. S., but was perfectly mute to her brother's appeals. His wife accused him of having a quid in his mouth, to which he pleaded guilty and removed it, when the Spirit answered very kindly. The same incident had occurred in connection with his father's Spirit.

I knew one Spirit whose body had died a drunkard, and who drove the table around in a most uproarious manner when one of his old cronies at the tap accosted him in Dutch, but who disbelieved in Spirit communion; and when said mortal Dutchman bantered him to fight, he drove the table across the floor after him till he was fairly cornered, and then reared up the fore legs like a man at boxing. A small girl, nicce of Spirit Dutchman, and myself, only touched the tips of our fingers to the table. But the Spirit Dutchman would calm down to a state of orderly worship when a good Methodist bymn was sung-he baving been trained during his childhood in the faith of Methodism.

But here are facts from earth's people :

"The Dublin Medical Press asserts that the polytechnical schools in Paris have recently furnished some curious statistics bearing ontobacco. Dividing the young men of that college into groups—the smokers and non-smokers—it shows that the smokers have proved themselves, in the various competitive examinations, far interior to the others. Not only on the examinations on entering the school are the smokers in a lower rank, but in the various ordeals that they have the smokers in a lower raise, out in the various that to pass through in a year, the average rank of the smokers has constantly fallen off, and not inconsiderably; while the men who did not smoke, enjoyed a cerebral atmosphere of the clearest kind. —Philadelphia Press. Nov. 8, 1838.

Farther-Dr. Mackbride, Physician to the Philadelphia Insane Hospital, asserts that tobacco is a prominent cause of insanity, and its use is interdicted in the hospital by patients. Still more, Malte Brun states that tobacco established slavery in America, which has also prompted John Brown and the other abolitionists to transgress the divine law of human slavery. See Philadelphia Christian Observer, quoted to Anti-Slavery Standard of Nov. 5: "Query-Are not demoniac Spirits promoting its use among men, so as to overset said divine institution, and thereby overthrow our glorious Democratic Government?" But, seriously-Does moral elevation and purity affect the Spirit? and if so, why not, M. W. HAMMOND.

#### SPIRITUALISM IN SPRINGFIELD, ILL. From a communication from the above place, from Mr. B. A. Bichards, under date of Nov. S, we make the following extract:

The cause of truth is gradually advancing here, although it which were well attended, and gave great satisfaction. We lieve is all she claims it to be. bave a neat, comfortable little hall, and wish lecturers who are about taking a western tour, to place Springfield upon their memorandums, as a point where they will be well received, and always have an opportunity to speak, and receive a fair compensation therefor. We want J. V. Mansfield to visit us, and Mr. Redman, when they travel West. We would also like to have the Davenport boys come to the great West, as I am satisfied that they could do much toward arousing the dormant energies of the thoughtless, and confounding the incredulous.

About forty spiritual papers are now taken here, principally the Banner of Light and TELEGRAPH. \* \* \* The Spiritualists in this region are opposed to the organization of parties, brotherhoods, or societies of any kind. Our position is that the world is one great brotherhood, and as such, a few indiwiduals have no right to form themselves into sects, with creeds implying that they are better than the great mass, and, consequently, fence themselves off from contact with them.

We have quite a number of mediums for different phases of manifestations here, but they are disinclined to make themselves public. Some of the most astonishing tests have been given in private circles, but the great difficulty lies in thisthere is such a lack of interest by the mediums themselves. Some of those gifted with superior powers have objections to sitting, which seems impossible to overcome, and for this reason we are dependent on mediums from abroad. I often wonder why Spirits do not control the minds of such media, so as to increase their interest, and render them willing to give up to this influence, which is calculated to do so much toward demonstrating the truth of immortality.

Yours for truth.

B A. RICHARDS.

### SPIRITUALISM IN N. C.

Mrs. A. P. Thompson, of Vermont, arrived in Raleigh on the 14th of October. On Sunday, the 16th, she delivered her first lecture at Bethel, six miles south of the city, to about one thousand persons, giving general satisfaction. At the close of the lecture, Lewis Duprec, of the Missionary Baptist Church, arose and spoke in the most commendable terms of the lecture and of the ability of the speaker. She returned in the evening to the city, and addressed a large audience in Sharon meeting house. On Monday night she appeared before a large audience in the Town Hall, where she lectured for three evenings. Owing to the immense concourse called together by our State Fair, she was invited to lecture in the Court House, where she delivered several interesting lectures to large and attentive audiences. She has also lectured at each of her lectures the people have Lad the privilege of selecting a subject, and to ask questions at the close of the lecture. It is admitted by all that she is a good speaker. She has made many friends in this community. She will return home in a few weeks.

RALEIGH, Nov. 7, 1859.

### "LOST MUCH TIME."

'A physician in Michigan writes us as follows:

Will you be so kind as to send me a copy of your spiritual paper, and a catalogue of the best and standard spiritual books? I have lost much time and must ooks? I have lost much time, and must catch up. I early investigated Spiritualism slightly, and came to the conclusion that it was naught but mental sympathy. I have long felt that nothing else than prevision would satisfy me in spiritual matters. A case has come under my own observation, which has demonstrated, beyond a shadow of doubt, the future life, and the communication with Spirits.

Conference Reports.

We call special attention to our Conference reports for the last six weeks, as they involve the old questions of the devil, hell, and of evil Spirits, and an important discrimination between Spirit and mundate phenomena.

### NEW HEALING APPLIANCES.

We are not in the habit of giving publicity to the claims of the numerous adventurers in the field of therapeutics, but we know the author of the following circular too well, and many of is very difficult for us to get public speakers. In October we our readers know her too well, to suppose her capable of emhad three lectures from the gifted and true Emma Hardinge, barking in any enterprise which she does not at least fully be-

CINCLAG

In unfolding the life-work that came to me to be done, certain remedial agencies, or principles of healing, have occupied my attention more or less for the last seven years, completely engressing it for about as many months.

These remedies consist of a medicated fabric called the electro-magnetic girdle, with its adjuncts, certain clixirs and embrocations, for internal and external use. As the magnetic forces they include act in conjunction, the whole power is concentrated on one grand objectthat of correcting all disturbance of the electrical conditions, which is disease, thus restoring the electrical equilibrium, which, in other words,

From a careful and varied observation of effects in this treatment, I am led to believe that it combines the properties of magnetism, electricity, and water, and in the combination evolves powers that do not belong singly to either of its constituents. Results have certainly been remarkable. Hard, old complaints, that had for many years stoutly resisted all other remedies, are by this coiled out of their stubbornness. Among these the worst forms of disease in the liver, kidners, and spleen, are overcome, and yield at once to this potent liberator of imprisoned maladies, while rheumatism, neuralgia, fever, colds, cholera, difficulties of the chest, and pains in general, are subdued with astonishing speed and strength; in short, every step has been clothed with power. Knowing that these results are established on a universal principle, electrical equilibrium, it is easy to see that this treatment must be wrought into a universal system of medical practice. Its great excellence is, that while it manifests this remarkable power, it is yet so cheap and simple, that the poor and ignorant may buy and use it, without embarrassment and without danger.

Connected with this battery in muslin, and acting conjointly with it, are certain internal remedies, which, as they possess a magnetism corresponding with that which is applied to the surface, assist the vital forces in restoring themselves to their normal condition or action. which in health is always from the center outward. This principle is manifest in all true life, conservation, and growth, while its disturbmon in any given case constitutes disease.

It should be mentioned here that, by the electro-magnetic plaister, ancers of the worst type are cured without pain. Dr. S. S. Lyon, of Newark, N. J., has, by its means, treated patients with eminent success. One of them, Mrs. Howard, had previously had her cancers twice drawn out by some preparation, which gave her such extreme pain she declared herself ready to die rather than endure it again. In this state of mind she was led to Dr. Lyon, who gave her the plaister; and, although the tumor was of a very malignant character, it disappeared, as if by magic; for in a few weeks it was completely absorbed by the remedy, which let it be remembered, never drives the disease back into the system, but takes it completely away, leaving the most gorous and healthy conditions.

Another remarkable case was in Mr. James Scongall, one of the meet respectable citizens of Rockford, Illinois, and a man already far several other places in this county to crowded houses. In advanced in life. The cancer was of three years growth, had caten up half of the cheek and as much of the gums, leaving a fearful cavity. The jaws were closed, and he could take only his food in liquids. Upon this corresive stratum a prominent fungus was formed, four inches in diameter, and even larger on the inside. The pain and anguish were, and had long been, intolerable; but relief came with the plaister. In three months the disease was effectually subdued, and in less than five months, notwithstanding the delay twice caused by a loss of the medicine on the way, the pain, fungus, and cancer were all gone, and the once closed jaws were open. By last report the patient declared himself able to cut whatever he likes, and enjoying life better than before his affliction.

> I am very anxious to put theze remedies into the hands of intelligent and skillful practitioners, that the principle may be fully and fairly tried, which is, I believe, all that is now required to bring it into the eight shape and the commanding position it is soon to assume before the world. Houses must be established for the treatment of difficult cases, and an intelligent comparison of facts, with principles, systematically and scientifically instituted. I now not only see that pulmonary consumption is to be cured, but how it is to be cured, for the whole treatment has been unfolded to me.

the first may not ruly be rated by cone that that it may be accounted To those also now releterite we shall send the back num. as the virus with which the system territor to a claim by but parbors from the commencement of the last half of the present | mons, depraved appetites, and morbid conditions generally, is not revolume, 29th of October. Unless otherwise ordered, we can be entially unlike that which inheres by transmission, it follows that furnish a few setts complete from the commencement of this drunkenness, licentiousness, and insanity may be systematically and solded.

rative intelligence and usofulness. Whoever experiences the healthful and soothing effects of this magnetism could not doubt its power to heal and harmonize the pangs and discords both of body and mind.

As every step in this treatment is essentially new, I find it imposible to give the needful directions on a label, or bottle wrapper. It therefore becomes necessary to put the whole into more complete form, as will appear in the following

### ADVERTISEMENT EXTRAORDINARY.

The proper use and distinctive powers of the electro-magnetic irdle, with all its connections and dependencies, its philosophy and its facts, are soon to be completed in a work of considerable extent. It will include a history of scrofula, its origin, prevention, and care, with chapter on the treatment of pulmonary consumption. This will show, by irresistible demonstration, that the scrofulous taint, or inhering virus, which is the fruitful root of almost all diseases, may absolutely and forever be eradicated from the human system.

The price of the book will not exceed fifty cents. It will contain so much of autobiography as will show how the author was led to these discoveries, and whatever else may be deemed necessary for the complete unfolding or illustration of the peculiar treatment it involves. With it, and the accompanying remedies, any person of telerable selfreliance may, in all ordinary cases, at least know how to proceed without a physician.

It is because I not only believe, but clearly see, the great value and importance of these things, that I now ask aid of publishers in sending abroad these good tidings. According to the degree of their own eight they will help me. I have witnessed too much of power to doubt at this advanced stage. Whatever is ultimately best for my work that I shall find-what I am to do will be done; and, resting in this faith. I watch and work.

Persons wishing for copies should send in their names as early as possible to the subscriber, at Providence, R. I.

Any editor who will copy this circular, and send the same, marked on his paper with ink, shall be entitled to the use of these remedias and a copy of the book. FRANCES H. GREEN.

PROVIDENCE, R. I., Oct. 12th, 1859.

The Zodiacal Light.

The Zodiacal Light.

Rev. George Jones, of the United States Navy, has been residing at Quito, Ecuador, making investigations upon the Zodiacal Light, that mysterious brightness, elliptical shape, which may be seen best in the western heavens about the month of March. Mr. Jones' observations confirm the recent astronomical theory that the Zodiacal Light is a belt, or nebulous ring, around this planet—the earth—something analogous to the rings which surround Jupiter. He, in the course of his extended observations, saw this light not only immediately over the east and west horizons, but forming a complete arch across the sky, and this at every hour of the night. He never failed to see it at every one of his observations. This ring crosses the celiptic in longitude 60, at an angle of about four degrees. It is not a very remote distance from the carth, and the nebulous matter of the state of t Southern Cross to Sirius.

### Charles the First's Watch.

Charles the First's Watch.

Mr. Editor—Observing in the last week's Register the age of Oliver Cromwell's watch, it brought to my recollection a watch of the same antiquity, seen in my carly days. I was then in England, my native country, with a small party. My memorandum bears date, July, 1798. I was on a ramble; among other places, we visited Ashburnham. The ancient church was close to the mansion. We were conducted to the interior, and in a strong old chest we were shown the identical watch belonging to that ill-fated monarch, Caarles the First; also the shirt which he had on at the fatal block. It seems that the then Earl of Ashburnham, the progenitor of the present Early was an intimate friend of Charles and accompanded him to the scaffold. The watch was a last token of friendship between the parties. Hence its locality at Ashburnham. The description of the watch at Meadville, perfectly corresponds with the one at Ashburnham. We afterwards went into the vault, where, in a long row of leaden coffins, repass the dust of many generations, with the letters engraved, "John, Earl of Ashburnham, age, date," etc., etc. Thus cond all earthly distinction.

Christian Register.

### Mental Excitement.

mental Excitement.

In ow not only see that pulmomary consumption is to be cured, but how it is to be cured, for the
whole treatment has been unfolded to me.

Experiments are now making which go to show that scroula, in all
the first product of the heart, oppresses the lungs, destroys the appetite, stops digestion, and partially suspends all the
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### WEEKLY ITEMS AND GLEANINGS.

The Virginian Tradi-Conery.—The excitement of the Virginians at Charlestown, growing out of the recent invasion, has by no means subsided. The jealousy and watchithness of Northerners, who visit the place, is on the other hand, redoubled. Some days ago, Mr. Jewett, the artist of Frank LeSies paper, and Mr. Goo. H. Hoyt of Boston, of the counsel of Mr. Brown, were advertised by a proclamation of the Mayor of Charlestown, and personally by Col. Davis, the aide-do-camp of Gov. Wice, that their only safety to life and limb would be in leaving the place forthwith, as in the event of their remaining, they would certainly be assailed by a mob on the next day, which there was not a disposable military force to restrain—they having been suspected as emissaries of the Northern abolitionists. Not willing that the people of the gallant Old Dominion should plange themselves into deeper disgrace on their account, they accordingly loft in the aext train.

On Thursday of hist week there was a beautiful flurry among the railiant Charlestonians and their neighbors. A report was started THE VIRGINIA THARLCOWNLY -- The excitement of the Virginians

On Thursday of hist week there was a beautiful flurry among the valuant Charlestonians and their neighbors. A report was started that an enemy of some kind was upon them. The adarm spread like wild-fire. The military and populace were called to arms, and the wild-fire. The military and populace were called to arms, and the people catended to Colonel Davis, and a message was sent by him to the Ferry, with a dispatch for Gov. Wise, calling for two companies of cavalry. Six companies of military were put under arms at Richmond, ready to start for Charlestown at a moment's notice. Eighty-seven infantry rifigence left Alexandria for Charlestown, et a Battimore and Olio Railroad. Sixty men, with four guns, went by a special train on the Manuscs Road, via Strausburg, theuce to march to the scene of bloody war. The alarm was caused by—by a barning wheat stack I We have heard of children being rightened by raw-head-and-bloody-bones, but we never knew before that a burning wheat stack was such a frightful affair.

Thial of Straubers.—Judge Parker, at the instance of Governor.

TRIAL OF STRIBERS.—Judge Parker, at the instance of Governor Wise, has handed over Stephens, one of the Harper's Perry conspirators, to Mr. Martin, United States Murshal for the Western District of Virginia. Unless, therefore, the prisoner, who is severely wounded, should die beforehand, the trial will take place before Judge Brockenbrough, in Stannton, in May next. The object of the transfer is, as is well known, to compel the attendance of certain parties at the North as witnesses.

North as witnesses.

Terrine Ralmoad Accident.—A telegram from Cincinnati, dated Friday Nov. 18, says: "A terrible accident occurred on the Indiana Central Railroad, near Cambridge City. A rail had been taken from the bridge for repairs, and before it could be replaced a train of eighteen cars, filled with hogs, came along at high speed, and before it could be stopped, the engine and thirteen cars plunged through the bridge into the river. A. J. Smith of Indianapolis, conductor, Green, a brakeman, and a drover named Newby, were killed. Several firemen were injured. The engineer jumped from the train and escaped. It is said that over five hundred hogs were killed. The swine, cars, and bridge, are nided up in one berribe week." engine, cars, and bridge, are piled up in one horrible wreck."

FATAL APPRAY.—Allen A. Hall, editor of The News, killed G. G. Poindexter, editor of The Union and American, in a street rencenter, in Nashville, Tenn., on the 18th inst. The origin of this shooting affray was an editorial quarrel.

Balloon Ascension .-- Mr. Lowe, the balloonist, made a successful ascent in his smaller balloon, from Crystal Palace Square, on Tues day of last week, and made two landings in Westchester county. It was his intention to start, in his great balloon, for Europe on Saturday of last week, but "unexpected obstacles," in the sickness of his mariner, etc., prevented.

THE EGYPTIAN MUSEUM.—The Historical Society are making an active of the Abbott's Egyptian Museum, so long exhibited in Broadway. Alreddy \$26,000 have been raised, and the sum of \$60,000 is needed.

Horace Mann's Estate.—A Cincinnati correspondent of the Boston Transcript, speaking of the late Horace Mann's property, says:
"Since he has been a resident of Ohio, he has managed his own pecuniary affairs with great ubility, and quite astonished his friends by the sagacity and foresight displayed in some of his investments. Dur-ing his residence in the We-t, he largely increased his property; and his estate, at a recent valuation, was regarded as worth \$80,000.

THE AMPUTATED HEAD.—John Ward, of Palmyra, Me., the father of "the child with two heads," one of which was amputated, writes to the Portland Argus that on the 3d inst., thirteen days after the operation, the child was living, but not fully recovered. H. B. Conner, Postmuster of East Pittsfield, indorses the statement in regard to the child. It is a very singular case.

Pricautions.—The Hagerstown (Md.) Torchlight says: "The Governor has ordered the Sheriff of Washington county to appoint a sufficient number of deputies, residing along or near the boundary line between this State and Pennsylvania, and others residing along the line of the Potomac river, who may be empowered to act with author line of the totaline river, who may be empowered to be with autority of having assembly of unlawful characters, or men whose character and purpose are not known, and to arrest and detain them. In pursuance of this order, the Sheriff has summoned five hundred men in various parts of the country to not as his special described in the country to act as his special described.

THE CORTINAS BAID .- A telegram from Col. Twiggs to the war department at Washington, represents Brownsville, Texas, as having been hurned by the brigand Cortinas, and one hundred Austrace of the manufactured. It is not, however, fully credited.

Mn. Ranky has been giving gratuitous exhibitions of horse-taming to the earters, eab, and omnibus men of Glasgow. He has announced his intention to lecture in Dublin, and has advertised for the most savage horse that can be found.

The English papers represent the health of Elizabeth Barrett bowning as very delleate—too much so to enable her to bear the critical of the English climate. She suffers even from the comparately dry and pure, though cold, winters of Florence. She is now residing with her mashand, in Ros.

#### TO THE PATRONS OF THIS PAPER. TURNES OF THE TELEVIBARIL AND PREACHER

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o's, A liberal discount is made to local and traveling Agents.

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Rochester, N. Y., D. M. Devoy. Although a processing of the control of the contro

### PERSONAL AND SPECIAL NOTICES.

The Spiritual Lyceum and Conference hold regular sess each Sunday afternoon at 3 o'clock, and Tuesday evenings at 7 o'cl in Clinton Hall, Aster Place. The public are invited. Seats fro

L. The Spiritualists of Brooklyn will assemble at Myrtle I 190 Myrtle Avenue, on Sunday next, at 3o'clock, r. u. Punctua tendence is requested.

### Miss Hardinge's Movements.

Miss Emma Hardinge will lecture in Memphis in November, Ansar ramma Hartinge with recture in accuping in Acognities, New Orleans in December; possibly in Macon, Ga., in February Proposition of the Applications from Southern cities, etc., to be addressed as special possible to the care of J. E. Chadwick, Esq., Memphis, Tenna & Pourth-accune, New York. Miss Hardinge returns to Philiphia and the East in March, 1860.

#### R. P. Ambler at Buffalo.

R. P. Ambler will speak at Buffalo during the month of No-ber. He will answer calls to lecture on Sundays and week-day c ings through December at places between Buffalo and St. Louis, dress, care of J. H. Lusk, Buffalo, N. Y.

### Metropolitan Academy Hall, 6th Av., near 8th-st.

Conference, Sabbath mornings, at half-past ten o'clock; lecture Miss Almira Pease, cloquent trance medium, and others, at three half-past seven, P. M. Seats free. Circles every day and even Social circles, Monday evenings.

### Lindley M. Andrews

Superior Lecturer, will travel in the South and West this fall winter. Persons desiring his services may address him eithe Yellow Springs, Ohio, or at Mendota, Ill., until farther notice is g Miss Louisa Millis.

Musical Medium, will give her last sittings before going West, at Hussies. 155 Greene street, on Monday, Wednesday and Friday of ings of this week.

### hirs. Middlebrook's Lectures.

Mrs. A. M. Middlebrook, (formerly Mrs. Henderson.) will led in Taunton, Mass., every Sunday during November; in Provid-becember 18th and 25th, Jan. 1st and 8th; Memphis, Tenn., in F St. Louis, in March. Applications for week evenings will be atter to. Address, Box 422, Bridgeport, Conn.

#### Mrs. Spence's Lectures.

Mrs. Ananda M. Spenco will lecture at Worcester, Mass., the 3d, and 4th Sundays of November; at Boston, Mass., in December, and at Providence, R. I., in February; at Taunton, Mass., 1st and 2nd Sundays in January; Foxborough, Mass., 3d, 4th and 5th Sundays in January; at Norwich, Com., in March; at Philadelphia, Pa., in May. Mrs. Spence may be addressed at either of the above places, or at Station A., New York City.

Mr. Millis and his daughter, Louisa, Musical Medium, have The Mills and his dolgater, Louisa, Musical Medium, have consented to remain in the effy for two weeks longer, and will hold their circles at 374 Bowery, on the following evenings, viz: Monday, Wednesday, and Friday evenings, when the gritten and other instruments will be played without contact; the above is all done in the light. Miss Mills holds hersoff really to receive private calls on Tucsday, Thursday, and Saturday afternoons.

395 2t

" A. G. G." It is difficult for us, who have never made the acquaintance of your Spirit-friends, to come in communication with thom through a medium. If you, or some relative, or acquaintance, were to visit a medium, no doubt you could get communications from them. We will, however, try, and if we get anything, we will send it to you.

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